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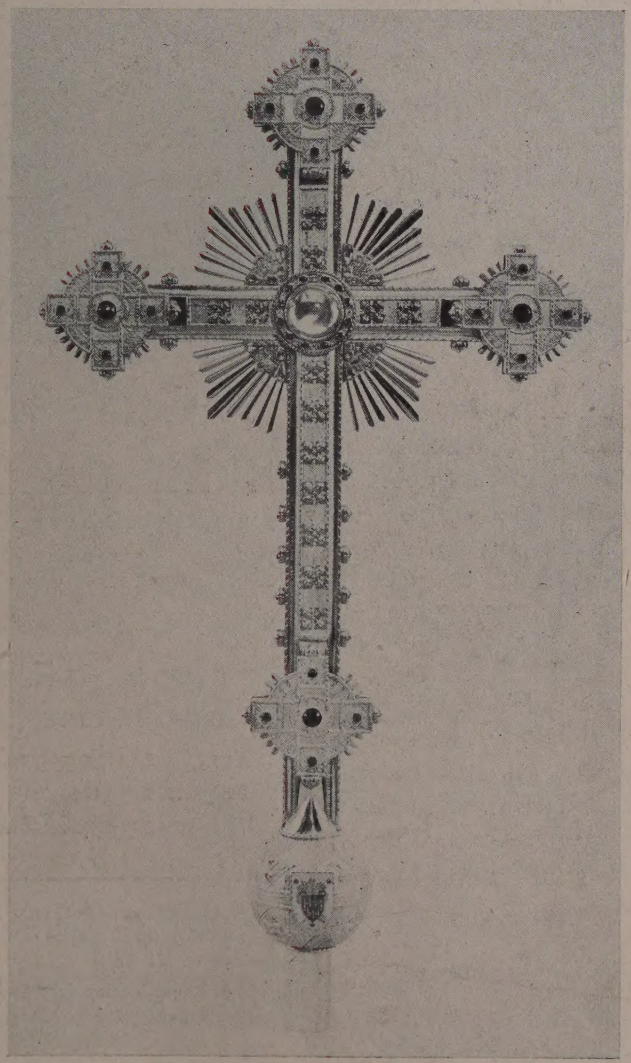

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May, 1951 • Volume XXVII • Number Eight

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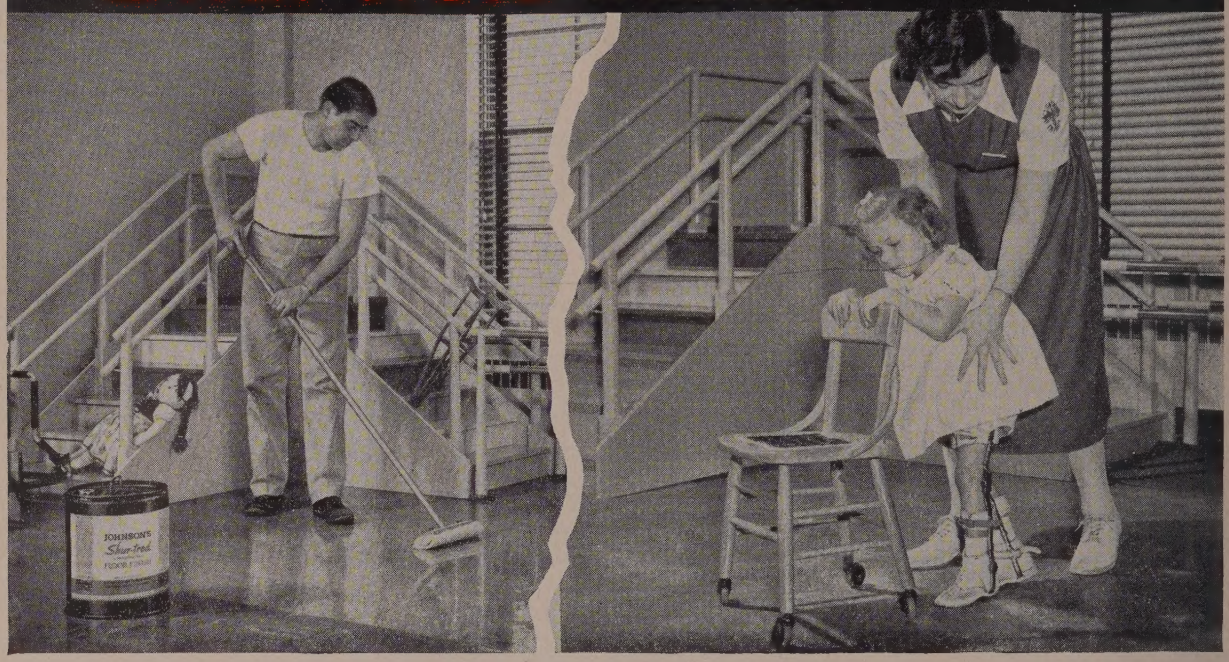

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by Earl Riney

(Mother-Family)

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* * *

A happy mother must forget herself.

* * *

The Christian mother will hold fast to "faith, hope and charity."

* * *

No mother has the right to consume happiness without producing it.

* * *

No mother can have a true idea of righteousness without practicing it.

* * *

To find God is a faithful mother's only hope.

* * *

A clever mother often makes opportunities for her children.

* * *

Often a mother learns sympathy through suffering.

* * *

Mother's daily prayers are the remedy for daily cares.

* * *

Good homes are essentially the same in all generations.

* * *

Our children have momentous spiritual capacities which parents often underestimate.

* * *

Our Lord's parents were faithful in their religious duties.

* * *

Normal mothers know more about their children than neighbors think they know.

* * *

A family is poor in arithmetic that thinks it can spend all and have money left.

* * *

One marriage in three in the United States goes on the rocks.

* * *

No member of the family can afford to be a habitual faultfinder.

* * *

No one will respond more heartily to appreciation than a normal child.

* * *

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THE EDITOR'S DRAWER

A Visit to St. Lawrence University

Through an invitation from the students of the Theological Seminary of St. Lawrence University I recently spent a very profitable three days at Canton, New York. This university, founded by the Universalists, has become one of the recognized colleges of New York State. The Theological School, founded and financed by the Universalist Churches, enrolls students from several denominations and renders a distinctive service to the churches of the New York north country. It has made a splendid contribution to religious liberalism in the East. Included in the engagement was a meeting with the county ministerial society. As in the school, I found in the county a group of alert ministers interested in every phase of local church programming and social progress.

William H. Leach

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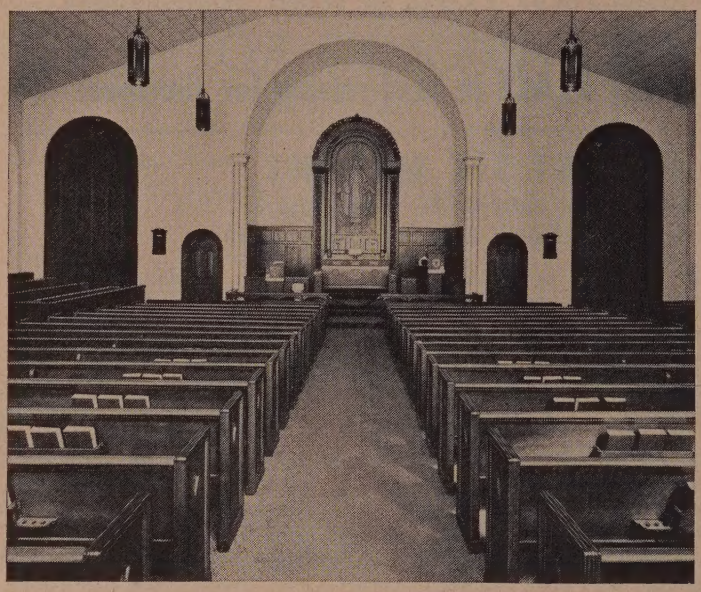

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Ministerial Oddities

Collected by Thomas H. Warner

Exercise care in announcing your sermon topics. Rev. Earl C. Cross of Philadelphia, posted the subject of his next Sunday's sermon, "House for Rent," in front of his church. He was swamped with prospective renters.

* * *

It is said that whether writing or preaching, John Bunyan talked right out of actual life. The pilgrim on his journey in *Pilgrim's Progress* is the travelling tinker. The longings, the doubts and fears are those of the man who mended the kettles and pans of the Bedfordshire peasants. The burden was the heavy kit of tools he carried on his back. As a boy he went with his father to a big house which had stone lions on each side of the driveway.

There was a real slough just north of Dunstable. The Hellmouth he found in the pits near Icknield Way. The Delectable Mountains were the Chiltern Hills seen from all sides, and in all shades of light by this lover of nature and spiritual genius.

* * *

The Monument, London, is said to be the world's tallest isolated column. Built by Sir Christopher Wren to commemorate the Great Fire of London in 1666, it is 202 feet high. It was finished in 1677. It has 345 steps of black marble.

In 1681, there was an inscription which read, "The burning of this Protestant City was begun and carried on by ye treachery and malice of ye Popish faction." James II had it obliterated, but William III had it restored. It was finally erased in 1831.

* * *

Why is the comedian more popular than the preacher? Tommy Handley was a radio comedian. People all over the British Empire listened to his broadcasts. It was estimated that 20,000,000 people listened to the broadcast of his funeral service which was held in St. Paul's Cathedral. In his address the Bishop of London said that Tom Handley's capacity for giving pleasure was "actually Christianity."

"From the highest to the lowest in the land, men and women of every station have found in Tommy Handley's program an escape from their troubles and anxieties into the realm of whimsical nonsense. Who can tell how great a benefit he has conferred upon our nation in the days of its grimmest endeavour and its dreariest frustration?"

The bishop said Tommy's epitaph had

(Turn to page 45)

CHURCH MANAGEMENT

Edited by William H. Leach

VOLUME XXVII
NUMBER 8
MAY, 1951

What Price Education?

MINISTERIAL readers who sometimes feel sorry for themselves would do well to study the plight of the college president. In these perilous days his path is certainly a winding one. A few weeks ago it was pretty well conceded that there must be a wholesale release of instructors to adjust the college to the military drafting of college students. Then a new plan for a selective draft changed the entire situation and every indication pointed toward a soar of enrollments.

Most of the smaller colleges in the country and some of the large ones are church related. They are Christian institutions. They are manned by Christian scholars. We doubt if very many of these have had much sympathy with some of the trends of the past generation. I feel sure that few have personally preferred to see expensive gymnasia given preference over libraries nor have they expressed joy when a director of athletics is paid nearly twice as much as a teacher of Bible. But they have just had to take it.

Likewise we suspect that most educators, even college presidents, have a moral and instinctive dislike for the creation of an educational elite which would defer from military service young men who belong in the upper educational classification. They certainly would depreciate any such elite based on those who can afford college expenses.

Taken from the financial point of view the President's plan to defer highly rated students would almost guarantee full dormitories and substantial income. That, of course, would be easy to take. From the point of view of democracy the whole plan is one of the most dangerous suggestions ever made.

The pride of democracy has been that its citizens have considered it a privilege to fight to preserve liberty. The President's plan would reverse that and say, in effect, that the foot soldiers are in the army because they do not have the intellectual capacity to stay in college or the money to pay the bills.

The suggestions made by the proponents of the plan that the government should probably make money available to subsidize the poor students so they could get in the colleges and thus escape deferments if their mental capacity be sufficient, is hardly an answer to the problem created. It merely shifts the emphasis to the church and state issue. Should church-owned colleges accept subsidies from the state?

We do not, for a minute, think that the average Christian educator wants state support or state control of church related colleges. But economic necessity is a hard master. Indirect subsidies have been consistently accepted so there is a precedent for this course. As we write this no one can say whether the plan presented by the President will become effective or not. It is an academic matter to the editor of this publication as it is to most of our minister readers. But it is certainly more than that to the harassed educators who are trying to keep a balance between the moral idealism and the stern necessities of existence.

The Reason for Special Issues

"THE world is so full of a number of things." The editor finds this true. The interests of the average church have been increased many fold in the past generation. He finds himself up against some organized plan to give attention to the various facets of church interest.

Two generations ago it would have been answered by the establishment of departments.

Not many periodicals would try this technique today. A department is the easiest thing in the world to establish. But, once established, it is about the most inflexible institution imaginable. If a magazine were filled with departments the reservation of space, each month, would make it impossible to publish many interesting items. In days of financial urgency or the dearth of advertising revenue it would make it difficult to reduce the number of pages. Then it is always easier to establish anything than to disestablish it.

Planning special issues, such as this one, in which the major part of the editorial content is around one subject, has many advantages over a regular department. It makes it possible to give an orderly development of the subject matter. It provides sufficient material so that a concentrated study of the contents may be made by an individual or committee. It can bring attractive advertising into close proximity to the editorial content. The entire issue may be preserved until a later date if that better serves the purpose of the local church.

We now issue five special issues during the year. Two of these are homiletic and liturgical. They offer suggestions for special seasons. One is the February-Lenten-Easter issue. The second is the November-Christmas issue. No one will use all of the material in these numbers in any one season. Some readers have learned the art of filing seasonal special issues together so they always have an abundance of material for these great seasons of the church year.

Two of the special issues deal with material and educational aspects of church life. One is the May number which for some years has been given to audio-visual aids. The second is the annual church building issue which carries the October date line. If you have kept these numbers through several years you have much more good material than could be secured through a single volume of four or five hundred pages.

The fifth special issue is the July-Directory number. This is published as a planning number for the year in advance. Research articles, study course, preaching programs, trade directories, dedicatory services for year-around use, liturgical items—these will be found in this number. It is the thickest number of the year and individual copies sell for more.

Our experience through the years that we have practiced the policy of special numbers justifies the effort. Extra quantities are usually printed as the demand for these numbers lasts for a number of years after the first distribution.

Does Job Serve God for Naught?

I HAVE been handed, by a brother minister, a one-page article by a clergyman who tells why he refuses to accept any kind of honorarium for funerals, weddings and other pastoral services. The reasons are good, too. He is a servant of Christ seeing to be helpful to his people. He feels that he can share in the joys and their sorrows more fully as a friend if the matter of compensation does not intrude. Three-fourths of this little article is convincing.

Then comes the disillusionment. For his final argument our writer insists that he has lost nothing financially through the practice. The argument for this he feels is quite conclusive. The congregation has just recognized his years of self-sacrificing service by presenting him with an automobile and a substantial sum of money. The total probably is more than he would have taken in fees and gifts.

It reminds me of the appended epilogue of the book of Job. After this loyal man had gone through the torments of hell in a demonstration of faith he is rewarded with greater wealth than he had at the beginning of the trial. Faith in God is justified by increased property, children and long life.

This appendix may be a good drama but it is mighty poor theology. The righteous does not serve God for financial or material gain. The testimonies of successful men who have prayed every morning, gone to church every Sunday, and so have become rich, leave me cold. One can question the basic faith of anyone who becomes a follower of Christ that he may become richer in the goods of this world.

There has always been confusion about the rewards of righteousness and Christian service. In my own devotional reading I have evolved an interpretation of Luke 6:38.

> Give and it shall be given you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For the same measure that ye mete withal it shall be measured to you again.

This unquestionably speaks of the rewards of Christian service. They are to be rich. But they are based on the same measure that is used to register the service. It is hard to measure water by square feet or to compute

(Turn to page 75)

PREPARATION IS IMPORTANT

Adapting Your Building for Audio-Visuals*

by Howard E. Tower

THERE are four essentials in effective use of films and other audio-visual resources in the program of the church: a film or other resource that meets a need of a group; a leader who understands how to use the film to achieve an objective in relation to that need; a projector or other needed equipment that will give a faithful reproduction of the resource; and a room that makes seeing and/or hearing easy and comfortable. We have considered some of the guideposts for the leader and what can be expected from certain types of materials and equipment. Now let's consider the room requirements.

We might begin by saying that few church buildings are adapted for the use of projection or other mechanical equipment. A leader recently gave this report:

"I was asked to use a series of color slides in a youth fellowship meeting. It was in the largest church in town, a half-million dollar plant built in 1937. I took my projector and fifty-foot extension cord. It was a good thing I took the cord, for there was no electrical outlet in the department assembly room. I had to go across a hall to another room to find an outlet, then bring my cord back across the hall."

Even as late as 1937 churches generally were not built with a view to the use of electrical equipment. Most churches will need some adaptation for effective use of these new tools. What changes are needed? How expensive will they be?

*This article is taken from the book, "Church Use of Audio-Visuals," by Howard E. Tower. Copyright, 1950, by Pierce & Smith. Published by Abingdon-Cokesbury Press.

Where Should a Church Begin?

Public schools and churches both began by applying standards of the entertainment theater to their building needs. This starting point suggested the preparation of a large room in the church with soundproofing, projection booth, and other gadgets of theatrical convenience. The idea was to have this room available for any group to see the "movie." Through a quarter of a century of experience the school has found this practice to be a mistaken one. The church will eventually discover the same fact.

There are several reasons why this is not the best approach to the problem of making your church building adequate for the use of audio-visual resources. The first is that the use of a central, large, theatrically equipped room implies a primary use of film for entertainment purposes. This suggests large groups—the larger the better. It also suggests physical comfort and relaxation, a passive attitude of mind and body. To be sure, the educational use of films should be interesting, and the hearing and seeing should be accomplished without strain, but a group that has been properly motivated for seeing a picture will not mind the nearness or noise of the projector or the straightness of the chairs.

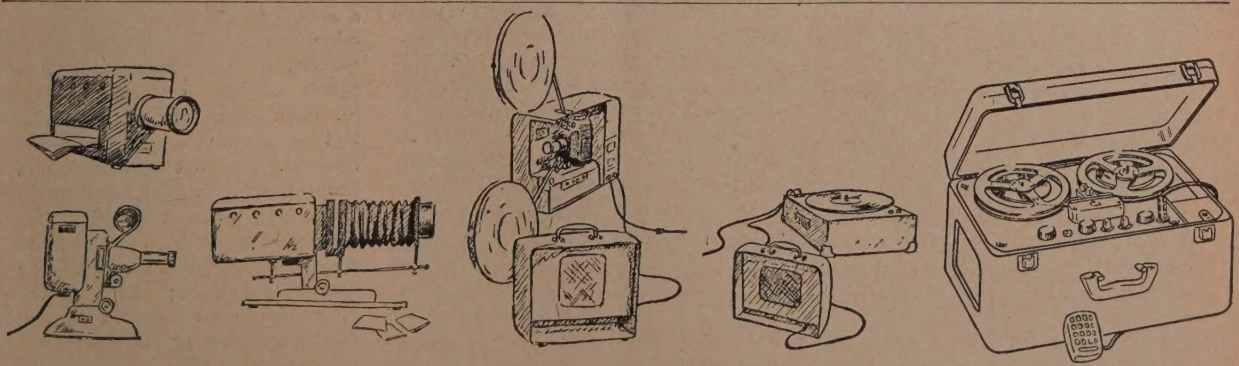
A second reason for thinking in terms of adapting a number of rooms rather than fully equipping one is that such a procedure makes possible a wider use of many types of audio-visual resources. It also makes it possible to use one slide, or a short filmstrip, or an excerpt from a motion picture, in relationship to other lesson resources.

When the projection room is separate, and groups have to leave their own rooms and go to it, there is a feeling that "we have had our lesson and now will go see a movie." It is harder in such cases to use the audio-visual resource as a natural part of a continuous learning experience.

Shall There Be a Large Projection Room?

Is there, then, no place for a large room for using pictures? Yes, of course. There will be times when pictures will be desired in a family fellowship group or at a worship service that includes a large group. The soundest and widest educational use of pictures calls for the modification of several places for use at first, letting the larger expenditures come later as needed. What are the essentials to consider in adapting the rooms in your church for use of projection equipment?

There are just five factors to consider: Light, air, sound, power, and an adequate screen surface. The problem in relation to light is to be able to shut it out easily and readily. The accomplishment of this goal often creates the air problem. How can light



Upper: *Opaque Projector
Lower: 2"x2" Slide and 35mm Projector

Stereopticon Projector

16mm Motion Picture Projector

Dual Speed Play Back

Tape Recorders

*All illustrations from "Church Use of Audio-Visuals" by Howard E. Tower. Published by the Abingdon-Cokesbury Press. Used by special permission.

be shut out and air let in? The only requirement as to sound is that whatever voice or sound accompaniment is used may be clearly heard by all in the room. The power problem is to have easy access to power for the equipment and for turning on and off the lights in the room.

There are workable and inexpensive solutions to most of these problems. Let us take a typical classroom in a church and then a typical basement assembly room and suggest a number of possible solutions to the above problems.

Our typical room is located next to a main assembly room. It is 12 x 16 feet. It has a door leading from the assembly room on one 12-foot side of the room. It has two windows 36 x 72 inches on the other 12-foot side. There is a table on one 16-foot side, and three rows of eight chairs each facing the table on the other 16-foot side. There is no electric outlet except an overhead light that hangs from a ceiling. There is alternating current.

Locating the Equipment

The first consideration in adapting the room is the location of the screen. Since the long way of the room puts the door in one end and the windows in the other, the logical location of the screen is between the two windows. This location allows the group to enter from the back and places the screen at the outside light source, so that any light that comes through the windows after they are darkened will not be thrown directly on the screen. If the church owns a small portable screen (not over fifty by fifty inches) it may be placed against the wall between the windows. If the wall is reasonably smooth, a flat, white wall paint can be applied to a space between the two windows beginning forty-eight inches above the floor and extending up two feet by nine inches. This can be satisfactorily used for a screen if a portable screen is not available. It will care for the size image of slide, filmstrip, or motion picture at the distance of projection allowed by the length of the room.

A second consideration is where to locate the projector. A small table or stand may be placed as near the center of the back wall as possible, allowing a fourteen-foot projection throw. What about power? If there is no wall outlet, the simplest arrangement is to place a light socket with a plug in the overhead light fixture. Then take an extension cord as near the color of the wall as possible and run it up the center of the rear wall from the baseboard to the ceiling and along the ceiling to the light. This is not a very satisfactory arrangement, because the electric light bulb will have to be loosened every time the projector is used (unless you get the type in which a pull cord will switch off the light) and it is not safe for the use of a 750 or 1000 watt projection light. The only really satisfactory adaptation is to pay the price ($5.00 to $10.00) for putting in a double baseboard outlet so that both a still projector and record player can be plugged in at the same time. This outlet should not be controlled by the overhead light switch.

If sound is used what about the loudspeaker? In a room as small as this one the speaker will need to be placed in whatever location gives the best sound. Usually this is somewhere near the screen and three to four feet from the floor. But every location should be tried. When the best location is found a shelf or strong hook or table should be provided so that the speaker will be placed in this location each time. The speaker cord should be tied to the projection table leg and run around the edge of the room.

What About Light and Air?

Now that we have the projector and screen in place and power available, what about light and air? Several methods of shutting out light have proved satisfactory and inexpensive. The simplest method is the use of black roll-up window shades, placed tightly on the inside of the window. These may be purchased for a nominal sum per square foot. One disadvantage of these is that when the windows are left open just a few inches the curtain will blow out and let in light. This is not a serious problem for classroom use, however, since, as a rule, the time involved is very short.

Perhaps a more satisfactory way of shutting out light is the lined overdrape on a roller trolley, controlled by pull cords. These can be placed to stand out about four inches from the window so that the windows can be left partly open allowing for air to circulate up and down behind the drawn curtains. Prices for satisfactory drapery material may be obtained locally. In addition to allowing for more adequate ventilation this method adds to the attractiveness of the room. The roller tracks may be purchased at most photographers' supply houses.

Seating Arrangement

Now that we have the room dark, ventilation provided for, projector and screen set up, where should the group be placed? In a room as small as this one it will not be practical to project over the heads of the group. A narrow center aisle will need to be provided without allowing any person to be out of range of the picture. If the group has been using a worktable here is a suggested seating arrangement.

If the group is too large for such an arrangement, a quick change can be made. The table can be moved into a front side corner and the group seated thus.

Any room can be so adapted by following these simple suggestions. Projection should be arranged the long way of the room, the screen placed in the light-source end, light excluded by simple drape or roll-up shade, electric outlet provided near the projector, loudspeaker placed where sound is clearest, the group seated as far away from the screen as the room will allow with a good viewing angle.

Adapting a Basement Room

Now let us take a look at our typical basement assembly room. The basic problems are the same as in adaptation of any other room except on a larger scale and therefore the alterations may be made more permanent.

Our assembly room is 9 x 40 x 60 feet. It has five windows 32 x 60 inches on each side. A raised platform in front is 8 x 16 feet. It has a row of steel supporting posts on either side 10 feet from the side walls, a double door in the rear with clear glass windowpanes in the top half.

The floor is concrete and the ceiling metal. The room also has exposed steam pipes along the ceiling. We want to adapt this room so that pictures may be projected for department assemblies, for family night programs, and for any other group that might need a room this large.

The first step is to discover the extent of your problems. There are two obvious ones which we did not face in adapting the classrooms: the acoustics will be poor, and the supporting posts will interfere with good vision.

These problems call for on-the-ground study. First, set up a projector in the rear of the room and try it for sound. Be sure the film you use has a good sound track by trying it in another room. Try placing the loudspeaker in every conceivable location. When you have a large group present let them know what your problem is and use a short sound film for a few minutes. Find out from the group who could hear with ease, who with difficulty, and who not at all. You may discover that your sound problem can be solved by speaker location and placement of your group. If there are rugs in the church place one on the platform or just in front of the platform. Does this help?

If after these experiments the sound is still too poor to be easily understood, then it may mean putting acoustical

(Turn to page 12)

SUPPOSE YOU COULD START ANEW

Getting What You Need in Audio-Visual Aids

by William H. Leach

I SUPPOSE that most religious educators would consider William S. (Bill) Hockman, a most fortunate man. He is the educational director in the Lakewood, Ohio, Presbyterian Church. The church decided to build a new educational plant. Mr. Hockman, whose name is familiar to all *Church Management* readers is one of the best known writers and lecturers on audio-visual aids in the church program. With the new building being planned he had the opportunity to direct the installation he thought best for his own church. What director wouldn't welcome an opportunity like that?

There is an old adage that "necessity is the best teacher." Necessity, also, is a respecter of responsibility. Things did not just roll into place in this new building. There were many questions which had to be answered, many ideas to explore, many committee members to win over to decisions.

Now that the building has been completed Mr. Hockman tells the story. He followed a logical program. It started with an inventory of the present activities. Writing in *The Educational Screen* he says:

"Our inventory of present audio-visual activities was much longer than we had assumed. We were using slides, both 2 x 2 and stereopticon; opaque materials; sound and silent filmstrips; phonograph records in the various sizes and speeds; and, of course, motion pictures. These were not only used in varying degrees of frequency in the various departments of the church school but with considerable regularity by the youth and adult groups that met on Sunday night and in the through-the-week program of the church.

"We were carrying certain services to overflow audiences in different parts of the building. We were using a portable PA system to amplify dance music, the remarks of presiding officers and speakers at banquets and dinners, and in connection with the programs for such special events as Children's Day and the family Christmas party.

"We were playing a half-hour program of special recorded religious music before the candlelight musical vesper at Christmas and before one of the Easter services. We were using an incomplete bell system to give the signal for our semi-annual church school safety drill. On week days it served as a makeshift call system for the office to use in rounding up the custodian. We were renting special equipment when we wanted to record a service, a sermon, a speech, or make a record of a wedding ceremony.

"These things we were already doing, and always with the maximum of bother and a considerable degree of uncertainty about the quality of the outcome. Many churches will be doing more than this, and some will be doing less. The important thing is to get down before you what you are doing, for you, too, will be led naturally to the next step in your planning—listing the things you would like to do better and easier."

Where Do We Start?

Even when one is planning a new building he is subject to limitations. Sometimes it is money, sometimes space. In this particular instance the building must be erected on the space available. That had to be taken into consideration.

Two things all felt they must have. There must be a public address system with a central control and there must be wiring for the use of visual aids in every classroom.

The public address system certainly was an essential. It would accomplish many things. It could be used for immediate announcements to each class and give the signal for the safety drills. The staff could use it to locate quickly one of the custodians or other personnel. There would be times when it would be desirable to play selected music or broadcast particular messages to the various departments. It would be available when overflow meetings were necessary.

The committee discussed having this system work on a two-way basis. The final decision was against this. They found that the inter-office communications provided by the modern telephone installation did a mighty good job so far as the offices were concerned. So while wire for a two-way system was installed, the present system is a one-way proposition.

Screen in Every Class Room

Every class room must be wired for projection purposes. Screens and projectors must be available for each room. That was a must. The natural church instinct for economy felt, at first, that painted screens on the walls might be the answer. But the early enthusiasm for painted screens vanished when some good beaded screens were brought in for consideration. The qualities of the pictures was so much higher that the painted screens did not get much support. One interested economy in space did prevail. Shelves were installed for

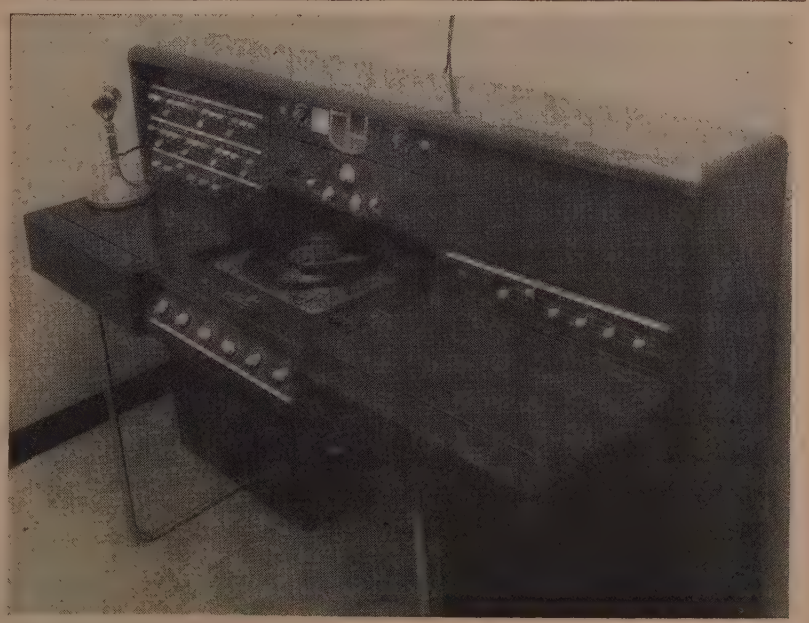


Photo by Barbu Studios

ELECTRONIC PANEL CONTROL BOARD
Lakewood Presbyterian Church, Lakewood, Ohio

the projectors rather than supplying tables.

The limitation of space sometimes posed a problem of the placement of projectors and screens. One class room had just one possibility for the screen. That was directly in front of a window. Since heavy black drapes were used for window blackouts, the screen could be hung over the window and pulled down when needed. The loud-speaker was permanently mounted over the window and above the screen. This solution has proven satisfactory.

Recalling many sad experiences with too light wiring, the building was wired for steady voltage lines to give the best projection. The power outlets and speaker jacks were selected of sufficient weight for their tasks.

The central control board in this church is located in Mr. Hockman's office. From this he can instantly communicate with any part or all parts of the building. If it is necessary for him to be away he can record on tape or wire any messages and announcements he wishes to make and an assistant can broadcast the message. He can play the usual pre-service musical numbers which will be carried to the nave of the church on special Sundays. If tower amplification is ever installed, records of chimes may be played from this control board.

Adapting Your Building for Audio-Visuals

(From page 10)

board on the ceiling and/or linoleum on the floor. Before this is done a sound engineer should be consulted and costs estimated. Your decision should be made in the light of the contributions such adaptations will make to your total program.

The answer to these questions will help you make your decision. What other rooms do you have in which projection is reasonably satisfactory? Can the church sanctuary be used at night without any changes that are costly? If so, how often do you need to use projected pictures with a large group in the daytime?

Now what about those posts? Draw a diagram of your room to scale.

A thirty-degree angle from the center of the screen throws the first two posts out of the line of good viewing. Your problem is now confined to four posts. This allows for your unobstructed viewing in the area thus banded by this drawing on the inside of the four posts (a square 20 x 20 feet). This means you must arrange to project the picture over the heads of your group and make the 20-foot square with side aisles taking in the two posts as suggested by the drawing.

If possible, provide for a plug at the rear of the room for the projector, with a cable running under the floor or along the wall and a plug for the speaker near the screen.

The screen should be, if possible, a wall screen that is 9 feet, 4 inches, by 6 feet, 2 inches, or, if it is a portable screen that can be placed at the point of the platform, it should be 7 feet 5 inches by 5 feet 7 inches. This means the projector stand would be ten feet from the back wall.

Blacking out the windows and providing for ventilation is essentially the same problem as faced in the classroom situation. It will not be necessary or practical to black out the church sanctuary except in the case of a one-room church or a small church in which the sanctuary is the only assembly room. The procedure for adapting the sanctuary will be essentially that outlined for the assembly room.

As we plan for the adaptation of our church building for the effective use of audio-visual resources we need to keep in mind our purposes. We are not preparing a motion picture theater to entertain folks. We are adapting a church to make it a more effective school for teaching the way of Christ.

The Madonna of the Chair

A Sermon for Children

*by G. B. F. Hallock**

THIS is the second Sunday of May. There is something we celebrate on this date. Yes, you know what it is. It is Mother's Day. It is a day that has long been used to honor our mothers and all mothers.

This morning I want to call your attention to a wonderful mother-picture, a painting, one of the most beautiful and valuable that has ever been produced. Printed copies of it I am sure you all have seen. It is Raphael's "Madonna of the Chair." I am going to tell you a little about it, so that you will appreciate it all the more whenever you see a copy of it. It is not likely you will ever see the original, as it hangs in the Pitti Gallery in Florence, Italy. But you may go there sometime, for I have had the privilege of seeing it there. Besides, we have a full-sized photographic copy of it in our home.

The original was painted on wood. It is circular in form and about two and one-half feet in diameter. There is an old legend relating that it was sketched upon the head of a cask. This is a supposed explanation for its circular form.

Raphael lived, worked and died in Italy; born in 1483 and died in 1520. He painted many wonderful pictures and especially those known as Madonnas.

Do you know what the name Madonna means? It is almost the same as Mother. In Italy it is *Ma Donna* —My Lady, like the French word, Madame, which also is My Lady. That is the way a gentleman addressed a lady in those days; but now the word Madonna has come to be applied almost wholly to the Virgin Mary.

This picture of Raphael's is called "The Madonna of the Chair" because the Virgin is seated in a low chair, holding the Infant Jesus on her knee and encircling him with her arms. Her head is laid tenderly against the Child, while she looks out of the picture with a happy sense of motherly love. That is one reason I have chosen the picture for our Mother's Day thought.

The Infant Jesus nestles snugly into his mother's embrace, but with a meaningful look outward toward us.

By the side of the Madonna is another child, who is to grow up to be St. John the Baptist. His hands are clasped in prayer.

Around each of the heads is very faintly seen a so-called nimbus, which was a design the old painters used to distinguish sacred persons. This circular form took the name Nimbus from the Latin word for a cloud, as if the heads of sacred persons were in an unearthly surrounding. It is also called a Halo, as of something sacred beyond the power of the artist to portray.

As I have indicated, it is a home scene, one such as Raphael might have seen in Rome in his own time. At any rate it is a true picture of home life either in Raphael's time or even in our own day. It certainly carries to us in a very beautiful way the Commandment, "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."

*Assistant pastor emeritus, Brick Presbyterian Church Rochester, New York.

AUDIO-VISUAL AIDS ARE TOOLS

Use Them—Don't Show Them

*by Ernest R. Bryan**

AUDIO-VISUAL aids are tools—not exhibits. They are just a part of a process of getting over an idea or some information. Many of the best audio-visual aids are those that we prepare ourselves for our own needs. Then it is natural to start with the familiar and go on from there to new territory.

I. What Aids to Use

Audio-visual aids are many and varied. They range from the simple picture or writing on a blackboard to an elaborate motion picture with sound and color. The important thing is to pick the right tool for the job to be done, giving thought also to the resources at hand.

Although readily overlooked, the blackboard and the bulletin board are important visual aids. The blackboard is at its best when colored chalk is used. Just the simple use of yellow instead of white chalk helps if a whole set of colored chalk is not available. It's easy to become fairly skilled in simple blackboard drawings if one takes the time to practice a little bit. The use of three or four colors helps a great deal. Bulletin boards can be used advantageously if they are attractively designed, well-placed and the contents changed frequently.

Charts and graphs solve special problems. With a little imagination facts and figures can be presented graphically so that the message is easy to understand. Flow charts aid in describing procedures and processes. Graphs may be of the diagram, line, bar, or area type. The pictograph is similar but more interesting. These pictorial statistics not only help in getting the point but also in remembering it.

Dramatic presentations are excellent to demonstrate behavior or to impress an idea. These may be elaborate pageants or plays, or they may be simple pantomimes. Puppet shows also go over big sometimes, particularly with smaller children.

Maps are familiar aids, but they are not used as often as they should be to make clear where a place is. Maps may be of the flat or relief type. They may be projected on the screen for special study.

Models are unequalled ways of showing objects that are too large or too expensive to use in their realistic form. They may be of the cut-away type or mere miniatures of the object under discussion.

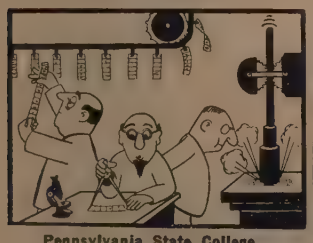
Still pictures are often helpful. Photographs may be used as they are or projected on the screen. Among the projected types we find opaque, daylight, and positive transparencies. Posters, cartoons and clippings also come under this general category. If they are too small, they, too, may be projected on the screen.

Recordings and transcriptions are strictly audio aids. Some of these recordings may have been taken from radio programs or may have been picked up from conferences or interviews. To the recorded radio program recently has been added the possibility of using recorded television programs. These kinescope reproductions are being made by many stations and may become generally available. The full impact of television is yet to be felt, but we know it will be tremendous.

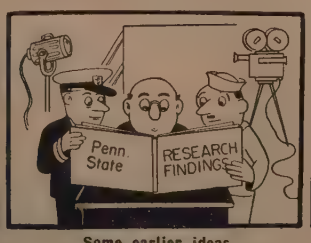
Slide films have their uses. These still pictures grouped together on film are fairly inexpensive to produce or to purchase and they are particularly well adapted for discussion purposes, and may be used with or without recordings.

Filmagraph is a comparatively new aid. This is a cross between a slide film and a motion picture. Actually it is about the same as a slide film in that it may be a collection of stills from various sources but is put on 16mm stock, may have a bit of illusion of motion, and usually has the sound added to the film track. This is a good audio-visual aid, both from the economy of production standpoint and from the standpoint of utilization. The research among the armed services and elsewhere is indicating that the filmagraph is a medium that should be used a lot more. I think it is particularly adaptable to use in church schools and young people's society programs. The two articles of equipment needed for making a filmagraph are of course, a camera and a recorder. It is usually fairly easy to find somebody with a camera that will take still pictures. The next step is to find the funds to purchase a recording machine. This may be an investment of $150 or more, but it will pay big dividends. Some choirs use them to check on their work. Entire church services may be recorded. One of the most interesting uses is the recording of group discussions—perhaps with several groups participating, and then building a discussion around these recordings. When delegates go to conventions they can now bring back highlights of convention addresses, conferences, and interviews. Meetings on controversial questions can be enhanced by getting recorded statements representing various points of view. If pictures of the persons interviewed can also be obtained these pictures will of course add greatly to the interest. In other words, audio-visual aids can en-

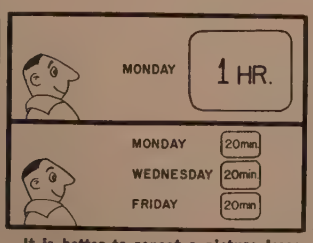
*President, International Society of Christian Endeavor; supervisor of production of training films for the United States Navy.



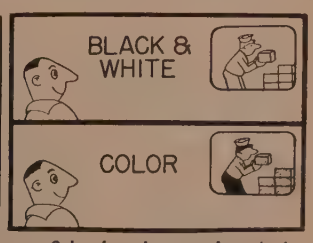
Pennsylvania State College starts to measure film values



Some earlier ideas are thrown overboard



It is better to repeat a picture lesson over three 20-minute periods than to crowd in an hour on one day



Color is not as an important factor in films as we have sometimes thought

rich and enliven the study of stewardship or missions, the consideration of any church project, such as a building program or evangelistic effort, or a report meeting following any conference or convention, or church assembly. Last summer at the World's Christian Endeavor Convention in London, one chap had a simple machine which was used for recording on paper tape. He went around between sessions and interviewed the chief delegates from 24 different countries, and came back with a wealth of material. One of his associates took some motion pictures and several others had still cameras along, and they gave these cameras a good workout. Selected frames from the motion pictures or some of the stills can be combined with some of the recordings on 16mm film stock and a real filmagraph will emerge.

In a local church situation a filmagraph could be made from historical pictures of the original church site, perhaps some of the charter members, high points in the history of the church, charts and graphs or pictures on the present-day program, and future outlook. The recording could be a simple commentary on what the church has done, is doing and hopes to do, or it might include recorded interviews with past or present leaders, denominational executives, community well wishers, and perhaps some leaders of national stature. Many times, our groups are discouraged from making motion pictures because of the prevailing idea that they have to be elaborate and expensive in order to be effective. Many times the filmagraph at a fraction of the cost would do the job just as well or better. Here again we come back to our basic principles of picking the right tool for the job at hand considering the resources at hand, and reminding ourselves that audio-visual aids are tools—they are not expected to do the whole job. And they are to be used — not just shown!

Motion pictures are invaluable aids. They may be of the sound or silent variety. In either case, they are able to conquer time and space and to present life and movement on the screen. The motion picture is a powerful instrument and deserves careful use. We know that it can build attitudes, train people to do a lot of things that they didn't know how to do previously, and that the message is likely to leave a lasting impression.

In planning an audio-visual program for a church or church school, it is important to make maximum use of all or at least most of these aids—not to concentrate too much on any one of them. In general, it has been found to be more effective if most of these aids are developed by the people who are going to use them. These homemade devices have the added advantage of all the lessons that come from making them. Participation is always good, and when it goes all the way through from the fact-finding or collection-of-materials stage to the final presentation, the impact is all the greater.

II. What Makes An Aid Good

If you're selecting an audio-visual aid or making your own, you should know what makes an aid good. All of us have our ideas, but researchers are trying for definite answers, especially for the motion picture. Some of the best research in the audio-visual field that is now going on is being done at Pennsylvania State College. I recently made a trip up there and found that they were seriously seeking the answers to some of the questions that are frequently being asked about films and related media. Are films doing their job? Which ones are the most effective? Are they too long or too short? Should they be in color or black and white? Should they have music with them? Is too much information packed into them? Should they be run several times for the same audience? Should the strictly limited film budget be used for more films or better films?

Ray Carpenter, an energetic psychology professor at Pennsylvania State College was eager to organize a research program to ferret out answers to some of the film problems. Dr. Carpenter and his able corps of sleuths have been researching now for three years. They are steeped in all kinds of tests, measurements, comparative studies, and preliminary findings. They have provided additional evidence to bolster some of our earlier theories and have exploded others. They have exhibited amazing self-control in confining themselves to the most practical, the most immediately useful phases of the problem.

They haven't found all the answers, but they are providing some and are adding to our knowledge of instructional films and what makes them tick. And be it to their credit, they're willing to share their findings with all concerned as soon as they are discovered. Even tentative conclusions are passed along to all who can profit by these "hot off the griddle" tidbits.

To date, they seem to think that films (most of which run two reels or about 20 minutes) are not too long. People can sit through an hour of instruction by films and still learn from them, if they have to.

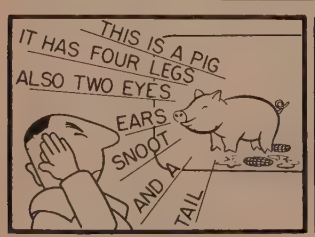
The Penn State educators have found that color doesn't contribute to film effectiveness as much as we had thought. Color may add interest to travel and incentive films; but normal learning processes go along nicely on black and white.

They have considered music, too. It may help in certain types of films to set the mood but with the run-of-the-mine teaching film it doesn't help materially.

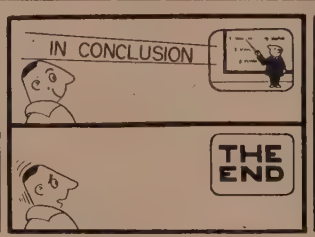
Many films try to do too much in too short a time. This can be helped by a slower pace or rate of development and by repetition of the main points in the film. A second screening is often recommended, but the third and fourth times over don't contribute much additional know-how to the consumer.

The researchers found that if you are trying to show the learner how to do something it is best to demonstrate it from his point of view (subjective camera angle), as he himself would see it when actually performing the task.

Can you get along without an instructor? With careless abandon of self-interest, these learned pedagogues say "yes, if necessary." Most films are made, of course, with the fond hope that a good instructor will set the stage and then follow up with a helpful discussion. If, however, good instructors are not available, the Penn State investigators think that films can be made to carry the full teaching load. There are quite a few "ifs" to it, but instruc-



The instructor should not too much intrude himself



The picture should draw a definite conclusion

But the process of learning still goes on

Out of experimentation we will learn much in this area

torless training by films in some subject areas of knowledge is quite possible.

Here's another finding that surprises some of us—it's all right to show how not to do it. We used to think that everything must be in positive terms. Not so, say the scholars. Point out likely errors, include some of the pitfalls. They do, however, hasten to add that the correct procedures should be shown too, and the emphasis must be on the right way.

The film Einsteins at Penn State tell us that repetition is one of the most important factors in learning, that many scenes don't require much commentary (lean on the picture side, not the narrator's "say so") and that films should be concluded with a conclusion. This last point is not as silly as it sounds. For best learning, they tell us that it is important to pull the subject matter together at the end and to leave the customer somewhere other than in mid-air. A summary of the main points or perhaps a restatement of the aims of the film will do the trick.

One particularly refreshing report tells us that when you have something to say it's a good idea to come right out and say it. Address it directly to the fellow in the audience. Tell him what to do. Use active instead of passive voice wherever possible.

We may think that some of these gems of wisdom from the halls of learning are obvious. If so, a bit of underlining won't do any harm. The Penn State studies have provided evidence for many things that were not previously suspected, and they have put some new slants on others that were already believed. In many cases their findings have compelled us to revise our thinking — and that's a healthy exercise for anybody once in a while.

All of the truth isn't in yet. The frontiers of knowledge are still expanding. The process of research goes on. As we apply the findings of research, our audio-visual programs will continue to improve. We're grateful for the information that is beginning to flow from the font of knowledge at Penn State.

This information is being put to use as fast as possible. You'll see it reflected in some of the newer films. Changes are necessarily gradual but they are for the better.

Don't be surprised if you find yourself learning more from the films of the future.

There are several types of audio-visual aids. Use the ones that are suited to your purpose. Within the types select the specific aids that are most likely to help you. Remember some are better than others. And don't hesitate to make your own.

Audio-Visual Aids Build Mid-Week Service

*by Alvin D. Wall**

THE West Springs Baptist Church is a typical small rural church in the Union County Association, located at Pauline, South Carolina. Until two years ago it was a part time church with no Training Union or mid-week service. Since that time a new pastor has been called, the former pastor having resigned to accept a much larger field of service.

While the church was without a pastor it came together in conference and voted to adopt full time services with Sunday School and preaching every Sunday morning and preaching every Sunday night. After calling its present pastor the church began to feel the need of a mid-week service and it was voted in as a regular service on the church program. This new preaching hour began well but after a few weeks attendance began to drop until it was attended by only a few faithful deacons and others who felt duty-bound to be present. The pastor was quite disturbed and emphasized the importance of attending this service in every promotional device at his command. A variety of programs followed with the same result until a program of audio-visual education was inaugurated. This program has been in operation about twelve months and is growing more popular each month. It began with the study of the Book of Acts being taught by the pastor and was augmented by the showing of a thirty-minute film† at the conclusion of every four chapters. Thus the film began to be called the once-a-month feature. This feature became so popular that it was adopted as a regular part of our church program.

No financial burden is placed upon the church as a result of this added blessing since a free-will offering is taken at each Wednesday night service to eliminate the cost of rental film. These films are selected by a program committee consisting of two deacons and the pastor and are scheduled months in advance so there will be no uncertainty about the show date (present schedule is the first Wednesday night in each month). This arrangement provides plenty of time for publicity and soon becomes a date remembered by many in the community who are not even members of the church.

Special groups such as the Boy Scouts have been invited to attend as a body and this always brings favorable publicity for the church throughout the entire neighborhood.

Such a program does not take the place of Bible study, but effectively supplements it. Usually a pamphlet explaining the film with the portion of scripture dramatized is available for study and a brief expository message on that portion of the Bible is very effective preceding the film.

The spiritual life of the church has been deepened and no opposition has been encountered.

Equipment for having such programs can be purchased on installments and the surplus from the Wednesday night offering will quickly eliminate the indebtedness.

During these brief months of less than two years this small church has made great progress, both material and spiritual. The yearly budget has grown from four thousand dollars to nine thousand dollars annually, four new Sunday school classrooms, a beautiful baptistry with lovely art background, a new organ, inside rest rooms, and drinking fountain have been added. In addition to these material blessings, God has seen fit to give increases in attendance in all phases of the church program.

Although this church is among the smallest of the twenty-four churches in the Union Association it ranked fourth in evangelism, with thirty-three baptisms during 1950, climbing from thirteenth place in 1949 with fourteen baptisms.

Much of this progress can be directly attributed to the Audio-Visual Aid program featured once a month at the mid-week service and this church heartily recommends this program to others.

The mid-week service serves as a spiritual thermometer. When there is a good attendance on Wednesday night, there is usually a good attendance on the following Sunday with a corresponding rise in the offering.

*Student pastor, West Springs Baptist Church, Pauline, South Carolina, a junior at Furman University.

†Series on the Life of Paul by Cathedral Films.

HE HAS INVESTED $50,000 IN VISUAL EVANGELISM

Signs of the Times

*by John A. Womeldorf**

THE proverbial visitor from Mars may soon read in his own country, along his own highway, and in his own language the amazing news that has now become familiar to every American motorist, that is, if plans work out and if time lasts a little longer. That motorist is blind indeed who has not seen at some time or another, and probably many times over, the signs reading, "Prepare to Meet God," "Jesus Is Coming Soon." Not a few people have wondered what religious denomination is so zealous as to spread the word across the nation that eternity awaits the motorist around every corner and that the end of all things is soon. We had assumed that some large, well-staffed organization, with resources like unto the promoters of Coca Cola, and with even more zeal, was responsible for this prodigal use of funds to warn the careless driver to prepare for eternity. But we were wrong. A few widely scattered individuals, without religious affiliation, organization, or financial backing have made this doubtful contribution to American religious life and traffic safety.

Foremost among these is Henry Harrison Mayes of Middlesboro, Kentucky, who has taken upon himself the burden of advertising the second advent and the wages of sin on land, on sea, in the air, and on all of the major planets. To reach his goal Mayes has built, painted, and erected, or planned the erection, of thousands of signs in ten languages and dialects. The placing of these signs has taken him many thousands of miles through the South, Southwest, and Middle West. In addition, missionaries have been prevailed upon to distribute them to less accessible reaches of earth. If the reader does not have one nearby he may obtain one free of charge, transportation prepaid, if he agrees to erect it on a much travelled highway.

In his 32 years of labor Mayes has placed signs in all of the 48 states and just about every spot in the inhabited world plus the Seven Seas! Messages placed in whiskey bottles by his wife are sent out to the four corners of the earth with the request that they be consigned to oceans and rivers. The Mayes were delighted, not long ago, to receive word from Australia that one of the bottles had been found there, so delighted that $5 was sent to the finder as a reward. He has been planning on throwing a few bottles into the Danube so that they may wash up on Uncle Joe's shores. Imagine his reaction to the message, "Prepare to Meet God."

The 51-year-old miner has many problems in the realization of his self-appointed task, not the least of which is in the field of transportation. He has as yet found no available transportation to the Antarctic or to Jupiter. But he has named his four sons and daughters after the continents and his grandchildren after the planets in the fond hope that they may some day carry the much needed signs to their respective geographical namesakes. Both children and grandchildren continue, meantime, to use the names given them by their mothers and tend to avoid the issue of the signs. With infinite faith Mayes continues to construct signs for the planets with neat instructions for future distribution. One reads: "Erect on Planet Jupiter in 1990s."

The signs are of durable, lifetime construction and all of the newer ones are made of concrete, weigh 1500 pounds, and will last at least 150 years if time does not run out before then. They are reinforced with steel, are sunk deep into the ground, and stand about twice the height of a man. One project is to place four of these, one on each side, of each state capitol building, and the capital of each nation of earth, one for each of the seven seas, and one for each of the seven major air fields of the nation. Those destined for more distant climes are being marked for future delivery, and are stored in the Mayes back yard.

Plans Two Billion Dollars Cost

Finance has been a major problem in this far-reaching project. Mayes estimates that his evangelistic endeavor will eventually cost $2,000,000,000 and without government aid, so far! Very few men except those in government's top echelons wrestle daily with such huge amounts of money. He has a plan that will adequately finance his dream if everyone will cooperate. He estimates the global population to be two billion and if everyone will just send one dollar . . . but not many have contributed thus far. Sometime age he issued the "19th International Evangelistic Work of God Souvenir Receipt" entitling the contributor to a blessing or his money back. He does not regret the $50,000 that he has invested in labor and materials and still dreams that some big outfit will come to his aid in order that the work might expand toward the proportions that the task demands. Until that glad day he must shoulder an interplanetary job single-handed and part-time.

Mayes is no longer able to mine coal but must content himself to serve as supply clerk and bathhouse attendant above ground. Thus he no longer receives the lush pay for overtime which has helped to finance his project. He does not own a car and denies himself and his family many creature comforts in order to spread the Word.

About twenty years ago he nearly lost his life in a mining accident when a coal car crushed his body from his chest down "flatter than a pancake." His eyes "popped out of their sockets." A bigger man would surely have been killed, and as it was, the doctors gave him only a day or two to live. But in three days he was hale and hearty. The doctors testified that it was not anything that they did but it was a miracle that he pulled through. During those days Mayes did some praying and promising and the middle-aged evangelist is trying to live up to his pledge.

Ghoulish Glee

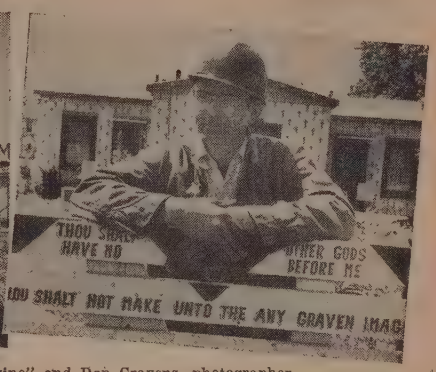
The AAA once demanded a Senate investigation of "cranks who take ghoulish glee in spreading . . . a message surcharged with the suggestion of violence and disaster." Its spokesman in Washington cited evidence of a man driving through the Blue Ridge Mountains of Virginia who tried to read a sign above an underpass. As a result he crashed into an embankment, wrecked his car, and fractured his wrist. The sign he was trying to read said, "Prepare to Meet God."

The State of Virginia has been far from cooperative. Authorities had one hundred signs removed from the highways by a new state law and sent

*Minister, Princeton Presbyterian Church, Princeton, West Virginia.

Slogans being placed in bottles by Mrs. Mayes will be picked up in many far-off places

These twelve signs, flanking the house, may represent the twelve apostles



Mayes, the creator of road signs, in front of his house

These pictures used through the courtesy of "The Nash-ville, Tennessean Magazine" and Don Cravens, photographer

Mayes a bill for their removal at a cost of one dollar each. Mayes refused to pay for what he thought added insult to injury. When the Commonwealth threatened legal action Mayes remained adamant so that finally the authorities gave up. He did not even get his precious signs back so that now he steers clear of Virginia as a state that is spiritually irredeemable.

It may be that Mayes' zeal stems from an early ambition to be a missionary, an ambition thwarted by lack of schooling, an early marriage at the age of 20, when his wife was 14, and family responsibilities. At any rate he was soon daubing red paint on the craggy sides of coal-rich mountains around Fork Ridge, Tennessee where he lived before moving to Middlesboro, Kentucky several years ago. As interest grew he hired a printer to turn out cardboard signs but soon found that oilcloth and wood were more permanent and allowed greater freedom of expression. Language students from the University of Tennessee and Lincoln Memorial University prepared translations of his exhortations.

Mayes' simple house and surroundings constitute a full scale exhibition of religious legend and symbolism. Flanking the house are twelve posts representing either the Old Testament patriarchs or the twelve Apostles. The barbed wire represent all the aggravations to which human flesh is heir, from Solomon to John L. Lewis. (Mayes is a union member.) One of the Ten Commandments is written on each plank that forms the gate. The boardwalk from the road to the house is in the form of an anchor so that the house is "anchored to the cross." One doorstep is heart-shaped and another is in the form of the Old Testament tablet of stone. The front door-knob has a heart-shaped cover with a partial message, "Open your heart to God and say . . .," that is completed when the knob is exposed, "Jesus, Save Me." The five room dwelling is made of concrete blocks, each incised with a cross, and the whole house is cruciform in shape. Across the gable of the front are the initials "P.A.E.", the sacred name of the owner which will be revealed after his death. The roof bears a message in large letters to aviators, "Jesus Saves." The Mayes home is called "Air Castle" and was built in this particular spot to attract the attention of the airborne traffic at the nearby airport. One of the owners of the airport was somewhat skeptical of Middlesboro's messenger of mortality and frowned on the erection of a sign for the landing and take-off, reading, "Prepare to Meet God." But a large illuminated cross, 140 feet high on the nearby mountainside was even better, though Mayes has to pay the electric bill. "Not a single light has burned out yet," he tells visitors.

In some ways Mayes is a very narrow individualist and in other ways he is extremely broad. He describes himself as a Christian, a Jew, and a Mohammedan. He believes that mankind needs religion more than any other commodity and has staked his life on that belief. Some time ago he tried to publish an article in a national magazine entitled, "Prepare to Meet God." The editors returned the manuscript with the notation that it did not fit into their publication plans! They said they hoped that he would understand. Mayes did a bit of editorializing himself as he scrawled across the letter his judgment of the magazine's editorial policy, "No Room for Jesus."

So far as Mayes knows there is only one other person engaged in a similar work in the U. S. and that is the Reverend David Brinkman of Augusta, Georgia. He has been putting up "Bible Signs" for over 30 years using over 500 different wordings, mostly from Scripture. Old automobile hoods and sides of gas stoves have been used to display over 5,000 slogans, such as, "Jesus Never Fails—Trust Him" and "Man, Don't Meet God in Your Sins—Without the Saviour." Such signs cost little and he and his family do all of the work. Illuminated signs are now being made at double the labor and cost.

The Invisible Projector

FOR many years some exhibitors have placed their projectors back of the screen so that the mechanics of projection are invisible to the audience. It beats tripping over cords or accidentally pulling out the connections. Reverend H. K. Rasback of Hope Lutheran Church applied the principle to his own church.

In planning a program of this kind there are two things to remember. The projected vision is not reflected from the screen but filtered through it. Secondly, an additional lens or mirror is necessary to properly project the picture. Mr. Rasback uses a surface mirror from a K-17 aero camera which was secured from a war surplus store.

But even further improvements were developed. An opening in the wall directly above the altar was made for a screen 5 x 7 feet. After experimentation it was discovered that the material usually used in shower curtains had a very high degree of efficiency. This was stretched to wooden moulding of the right size and installed for a permanent screen. The cost for the screen material, exclusive of the wood, was $2.88. We have known of exhibitors using ground glass for the translucent screen. Dossal hangings were placed attractively on either side of the screen.

Now the pictures are shown quite free from mechanical distractions. But the church council soon found other variations which were effective. A still projector back of the screen could throw a picture above the altar. Since slides are available the picture can be changed with the seasons. By using a blue gelatin in one baby spot and a yellow gelatin in another, the altar cross seems to stand in a lovely halo against a deep blue sky.

NO LONGER A NOVELTY IN THE CHURCH PROGRAM

Tape Recorders Grow Up

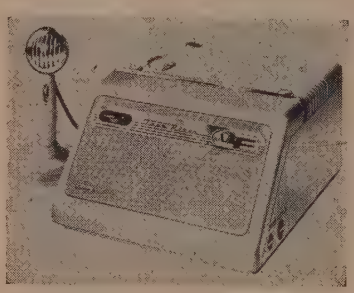
*by James F. Bennett**

THE magnetic recorder seems to answer the problem as to how a minister may offer constructive criticism and yet escape the personal affronts so often encountered. Robert Marshall Putt, Somonauk, Illinois, has found that by playing back minutes of important board and committee meetings members are generally amazed at the time which is wasted in idle talk and irrelevant discussion. Mr. Putt feels that such a play-back will increase the efficiency of these meetings, with the added advantage that the minister is not "put on the spot" by having personally made such a criticism. The recorder obviously calls attention to time spent in irrelevant discussion. It eliminates the possibility of inaccurate or incomplete reporting on the part of the secretary or chairman in charge and gives a complete and authentic record of important meetings and discussions.

Harold Diehl, Willis, Michigan, points out that by recording such important meetings all good ideas are preserved which might otherwise be lost. In the heat of a vigorous discussion it is often impossible for a secretary to record all ideas and thoughts which are being presented by the various members. Mr. Diehl also suggests placing the recording equipment inconspicuously in order to record an actual class in session. This literally allows the class to hear itself talk. Following such a recording the class will be more than willing to criticize their own procedures. Both class and teacher will profit from such frank criticism.

Lack of interest often creates a disciplinary problem for Sunday school teachers. Park H. Newcombe, Grand Rapids, Michigan, finds that particularly among junior age boys, class interest is greatly increased by the proper use of the recorder. Boys become eager to participate in the expectation of hearing their own voices played back. Once the interest is aroused the discipline problem vanishes.

Many ministers have found the tape recorder an adjunct to strengthening their education programs. Because of the flexibility personal ideas may easily be brought into play. Robert H. McKee, Dansville, New York, for example, has



Magnetic recorders have a recognized place in the program of the church

developed a series of Kodachrome prints illustrating various activities of his church. He then uses the recorder and "dubs-in" his own sound track. As an illustration, pictures showing the choir have a recorded anthem played back on the recorder. Such a combination of pictures and sound track could be used as educational material for prospective new members, promoting church building funds, creating interest in youth activities, etc.

Use in Drama

By recording his script, A. E. Givens of Porter, Indiana, finds that he can greatly increase his personal effectiveness. If he finds it impossible—as so many ministers do—to be in several places at the same time he arranges for some layman to operate the film strips and yet his own voice and message is effectively brought before the audience. Mr. Givens has also increased the effectiveness of plays and pageants by recording authentic sound effects such as the ringing of a telephone, the sound of sleigh bells, etc.

Down in Clarkville, Texas, Bill Morgan Smith hankers to rearrange and make additions to the usual scripts generally supplied with commercial film strips. His recorder gives him the opportunity to add or delete in any manner which he feels best fits the situation.

The problem of changing records in the dark or of attempting to read a manuscript in the semi-darkness has been a bothersome one to Ralph E. Bowman of Muncie, Indiana. To answer the problem he merely records the script and his recorder "has no trouble reading it back in the dark." Mr. Bowman finds another use for his equipment and creates a worshipful atmosphere throughout the sanctuary. As the congregation gathers he plays back previously made recordings.

In Vancouver, British Columbia, George H. Hamilton receives many requests from bereaved families for recordings of funeral addresses. Such recordings may be made without the knowledge of the assembled congregation and presented privately to the immediate family. He has also preserved the voices of singers who have since passed on. Parents frequently ask for and are thrilled to receive recordings of the Baptism of their children. The magnetic recorder admirably suits all of these various purposes.

Training Seminars by Tape

Additional praise of tape recorders comes from J. L. Kent, Fort Bragg, California, who finds numerous uses for his equipment. In isolated churches in the west which involve great distances to be covered, teachers and laymen cannot always attend training seminars and camp schools. The local churches through the use of recordings made at such gatherings do not suffer. Mr. Kent also records outstanding addresses made at conventions and uses them to inspire and enthuse his local congregation. Special events are also put on tape and used as program material for the annual congregation meeting.

Tape recorders and similar devices are great blessings to those shut in by illness and infirmity. Robert T. Fauth of Detroit, Michigan, meets regularly with all these unfortunates by recording his entire Sunday service. He reports that

In the December, 1950 issue a number of practical uses for magnetic recording equipment were presented. The suggestions were those contained in a booklet distributed by the Minnesota Mining and Manufacturing Company. A great many additional ideas and suggestions have since been received from our readers. Possibly they can be used to advantage in your own church.

*Free lance writer, Lakewood, Ohio.

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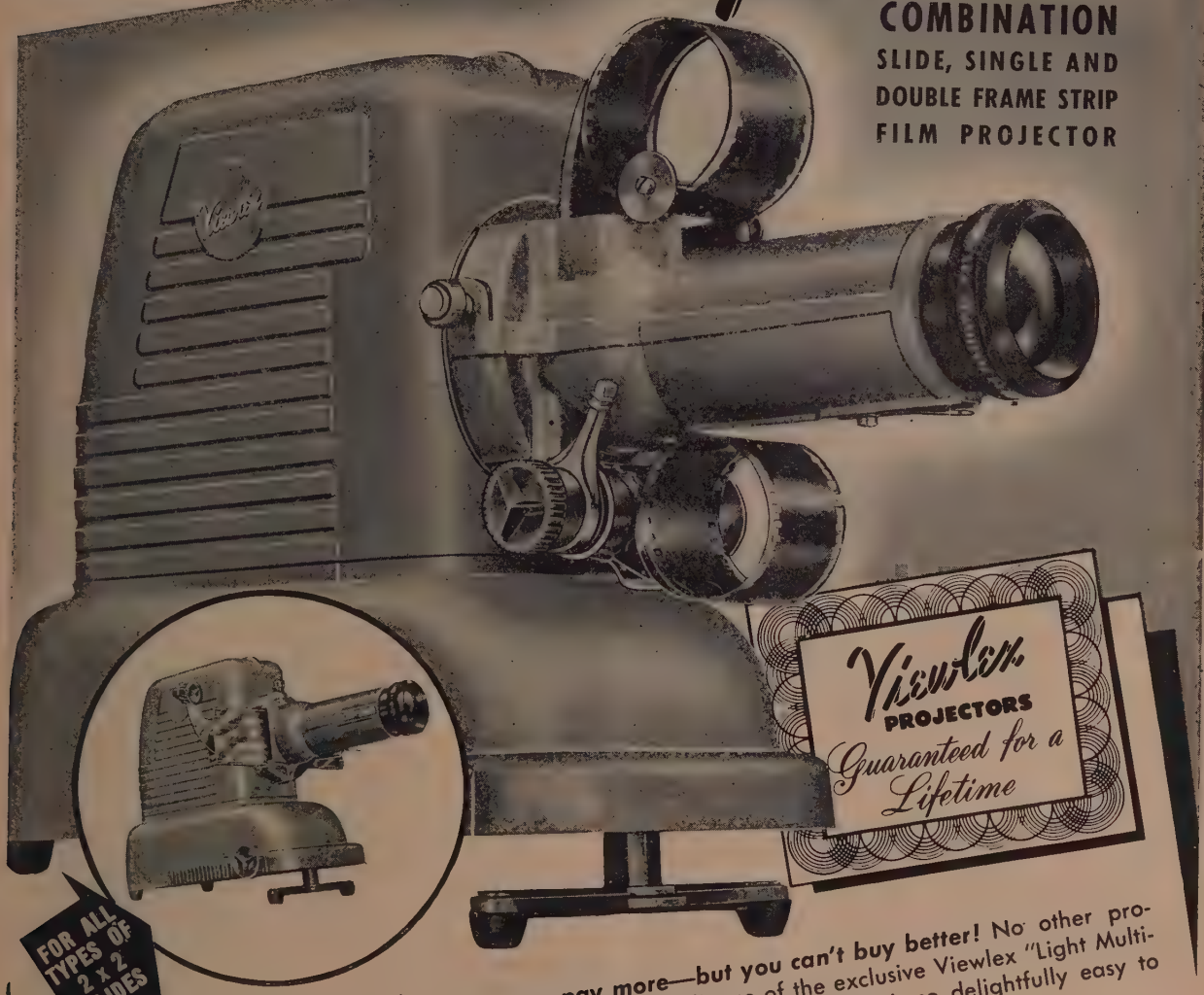

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a total audience of thirty persons recently "attended services" through this medium. Many of them have not been able to come to church for many years.

A unique and money saving idea is among the many applications now in use by William M. Hunter of New York City. He records the morning worship service and repeats it that same evening. Since his church pays two regular soloists he finds that this method represents a substantial savings. Mr. Hunter has found tape recorders of great value in personal interviewing and counselling. After first securing permission he makes a recording of the entire interview. He then has a permanent record which he uses for further study and analysis. He also finds it much more effective than attempting to take personal written notes during the interview. His tape recordings have also effectively promoted the Junior High church camp. Pictures of camp activity are combined with a suitable script on tape. The actual hearing of camp songs, yells and stunts is much more of an inducement to young people than just watching a silent series of photographs or slides.

Many pastors have mentioned the recorder as an aid to personal development and growth. By dictating sermons and playing them back a minister finds the flaws in his own expressions and thoughts. Many of these which become immediately obvious would otherwise pass unnoticed. He has the opportunity to hear himself as the congregation hears him.

Since a good many churches do not employ full-time secretarial help the minister may by using a recorder, dictate when convenient and the typist in turn may transcribe at her convenience.

The general consensus of opinion from those who have replied suggests that this type of equipment is no longer just a novelty but rather a priceless piece of equipment which because of its versatility and flexibility is fast becoming an essential item in many, many of our churches.

KOREAN PAPERS CONCERNED OVER MACARTHUR OUSTER

Pusan, Korea — Korean Protestant and Roman Catholic publications expressed "grave concern" here over the removal of General Douglas MacArthur from supreme command of the United Nations forces in Korea.

The papers voiced fear that the dismissal of General MacArthur might mean a change in the United States policy against aggression in Korea, or might be followed by a compromise with Communist China.

—RNS

KEEP YOUR PROGRAM POSITIVE

The Purpose of Visual Aids in a Church*

by Earl Waldrup

WHY use visual aids in a church? Each user must know the answer to this question if he is to use visual aids correctly and effectively. Each time they are used there should be a purpose which justifies their use, and that purpose should be a part of a larger plan which has religious significance.

Obviously, visual aids are more valuable when used for some purposes than when used for others. The nature of some visual aids and the conditions necessary for their use disqualify them for some purposes and make them extremely valuable for others. The following discussion is intended to set out some general principles to guide individual users in specific situations.

We have for consideration in this book a variety of materials, all of which have been classified as visual aids. For the purpose of classification and to facilitate our study of them, they have been divided into major groups, namely, nonprojected visual aids and projected visual aids. Nonprojected visual aids are those which are viewed directly, i. e., without the aid of a projector. Though many more nonprojected visual aids are used extensively in industrial and public school education, nine have been selected for this discussion. These nine lend themselves more easily to a successful use in religious education. They are blackboards, maps, flat pictures, bulletin boards, posters, objects and object lessons, observation trips, religious drama and flannel boards.

Projected visual aids are those which are viewed by projecting them on a screen and for the purpose of this book include motion pictures, slides, filmstrips and opaque projections. Thus we have for consideration a total of thirteen different visual aids.

The very nature of these aids makes them primarily an educational tool. Also, the nature of a church program is such that the greatest opportunity for using them is in the educational program. Because of these two factors, though visual aids may be used for many other purposes, they usually make their greatest contribution when used as a teaching and training aid. Therefore, if they are to play a major part in a church program, they must be made an integral part of its educational program. This does not minimize their value for other purposes or deny that in some instances a particular aid may have more value when used for another purpose. Instead, it is intended to define the area of church activity where the major emphasis on the use of visual aids should be placed.

A Negative Approach

1. Visual Aids Are Not a Substitute for Other Methods

There was a time when some people proclaimed visual aids to be the final answer to the ever-present need for the improvement of teaching and training methods. However, those who have advocated the substitution of visual aids for other methods have merely revealed their lack of understanding of both the true nature of visual aids and of sound educational principles. Though it is generally recognized that a visual presentation of a truth is usually more effective than any other, let us not forget that a person learns through all his senses and that different methods should be employed in order to approach the mind through the maximum number of senses at the same time. Employing different methods so as to utilize to the fullest extent the receptive powers of all the senses insures a more effective learning situation. Stories, lectures, discussions, questions and answers, projects, etc., should be used in connection with visual aids in order to achieve maximum results from the visual aids.

Let us take advantage of the many methods used in the whole educational field and recognize the visual method as one which should play an increasingly important role in our educational system. Visual aids are a complement but not a substitute for other methods.

2. Visual Aids Are Not Solely for Entertainment

Motion pictures have been used in the past largely as an entertainment medium. Consequently, when we list motion pictures with a number of other visual media and call them visual aids, many people think of the whole group as entertainment media. It is not strange therefore that some church

*From the book, "Using Visual Aids in a Church," by Earl Waldrup. Published by the Broadman Press. (Used by special permission.)

leaders think of visual aids as something with which the people under their leadership can be entertained when the program and the more commonly used methods become dull. Visual aids can be used for entertainment, but when used for this purpose, they should be used in the recreational program or another activity where such a purpose is in keeping with the major objective. More is said on this point later, but let it be noted here that this is only one of the uses which can be made of visual aids.

3. Visual Aids Are Not a Crowd-getter or a Cure-all

Many churches have an attendance problem. Pastors worry because they preach Sunday after Sunday to so many empty pews. Sunday school teachers become discouraged because some of their pupils do not come. Outside Sunday evening attractions take many Training Union members away from their Training Union. In fact, all of us are affected one way or another by the fact that so many church members do not regularly attend the church services. We have tried almost everything at one time or another, so it is only natural that some should say that all we need to do to pack our churches and solve our problems is to use visual aids. Newspapers and magazines carry reports of churches which are having a record attendance because of the use of various types of visual aids. No one has offered any evidence, however, which indicates that such apparent success is due wholly to the use of visual aids or that it is maintained over any period of time.

We should not minimize the value of visual aids. They will do as much as anything else to get people to come to church services and give them something after they come, but if a church program is to be successful permanently, there is much more involved than the successful use of visual aids. An examination of any truly great church program reveals that its success lies, not in a single factor, person or method of work, but in a number of factors so correlated and united as to give unity, power and momentum to the whole movement. If we realize the maximum benefit from visual aids, it will be because pastors, educational directors, officers, teachers and other leaders recognize them simply as one factor which can make a contribution to a well-rounded and effective church program.

4. Visual Aids Are Not a Substitute for Preparation

A church leader who uses a visual aid because he can "get by" with less planned preparation does an injustice

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to those under his leadership. Running a film, filmstrip, set of slides, or simply "showing" any other visual aid is quite different from utilizing the visual aid to achieve predetermined educational objectives.

The successful use of any visual aid requires as much study, prayer and planning as any other method. In some cases even more preparation may be required, and the lack of preparation is always just as evident as it is when other methods are used.

5. Visual Aids Are Not for the Personal Satisfaction of a Visual Aids Enthusiast

We are not to use visual aids simply for the sake of using a visual aid. Regardless of how fascinating the material and equipment may be, or how convinced we are of their value, unless there is a purpose that goes beyond the aid itself and the personal satisfaction of the user, it should not be used. Lesson and program material should be studied, audience needs should be considered, objectives should be set up, and in the light of these and other determining factors the methods to be used should be selected. If visual aids will help do the job better, they should be used. The danger lies in the indiscriminate use of any method, and we need to be particularly careful to avoid this when using visual aids.

A Positive Approach

Let us go back to some of the pertinent questions which must be answered. Why use visual aids in a church? In what phase of the program can they make a contribution? What contribution can they make?

1. Use Visual Aids in Teaching and Training

As stated above visual aids are of such a nature that their primary value is in the church's educational program. This includes the teaching and training done by each organization. We want the teaching and training methods which will lead the most people to understand and accept the Christian way of life and apply its teachings to their own lives. At this point visual aids makes a contribution which merits the serious consideration of every Christian worker.

(1) They make learning faster. That learning is faster when visual aids are used is an established fact. Reliable studies and experiments indicate that learning is up to one-third faster in some areas when appropriate visual aids are used.

Examine the facts on the training program of the armed forces during World War II and compare them with those on World War I. Various reports indicate that the use of appropriate visual aids cut training time in World War II as much as thirty-five to forty per cent.

Visual aids do the job we are trying to do just as effectively as they did the training job of the armed forces. Only a casual observance of what is being done in churches all over the land is proof of this. The Christian religion with all of its blessings and responsibilities can be taught faster by using appropriate visual aids. This cannot be questioned once we recognize that most of what we learn—some say eighty-five to ninety per cent—is learned through the eye.

(2) They make learning more permanent. There is also an abundance of evidence to support the fact that learning is more permanent when suitable visual aids are used. New material is made more concrete, more attractive, and easier for the pupil to associate with his past experience. This makes the learning more accurate and therefore more permanent. In some fields of study retention of information is increased as much as fifty per cent and more when visual aids are used.

Thinking over our past experiences, all of us recognize that the impressions and ideas which stand out most vividly in our minds are those we received visually. Everyone at one time or another has been embarrassed by seeing someone whose face he recognized but whose name he could not remember. How often have we said or had said to us, "I know your face but I can't remember your name." This little everyday occurrence is a simple testimony to the fact that an impression received through sight is more permanent than one received through hearing or one of the other senses.

(3) They make learning more enjoyable. To decide whether learning is more enjoyable when visual aids are used, one needs only to sit in on a meeting where they are used. Increased interest and response are indications that it is. The old idea that learning must be done the hard way, if it is to be effective, has long been abandoned. Educators recognize the necessity of making the whole teaching and learning situation as pleasant, attractive and enjoyable as possible. We are competing with many outside forces for the time and attention of those in the audience or class. Pupils must enjoy their learning experience if it is to be effective. Carefully selected and skilfully used visual aids make a definite contribution toward making learning more enjoyable.

(4) They complement and enrich other methods. In most teaching and training situations we use several methods. These methods are enriched and made more effective by appropriate visual aids. Storytelling is a very interesting method of teaching, but stories take on new life when accompanied by suitable visual aids. The lecture will likely always be used, but much of the lack of interest and lack of attention can be removed from the classroom if the lecture is visualized. The discussion method is still a favorite method of teaching, but few methods are more thought provoking and create more discussion than the use of carefully selected visual aids. Class projects and observation trips—visual aids which afford real life experiences—furnish good background information for new study and increase the effectiveness of other methods.

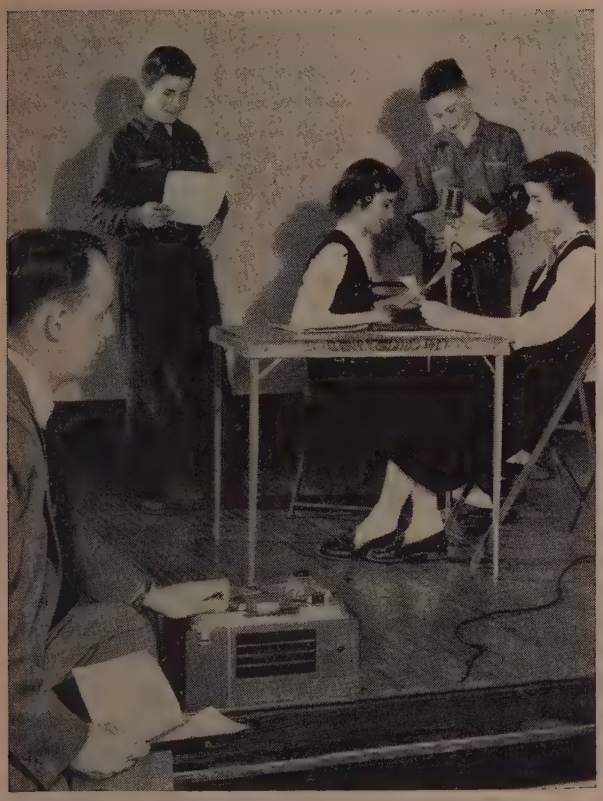
(5) They effect changes. The ultimate objective in all teaching and training is to effect a change in the lives of individuals. It may be a change from doubt or unconcern to faith and salvation, a change to higher ideals, more devoted Christian service, purer moral living, greater personal happiness, or something else. Basic to such changes is the individual's personal understanding of the factors involved. These factors may be Bible teachings, personal gains or losses, benefits or harms to others, and the ultimate results when and if the proposed change takes place. The point to be emphasized here is that because appropriate visual aids make learning faster, more permanent, more accurate, and more enjoyable, the desired life changes are likely to be achieved more quickly than could otherwise be possible.

2. Use Visual Aids for Specific Teaching and Training Purposes

Visual aids may be used as an educational tool for several specific purposes. The time required for their use for these purposes may vary from a few seconds to many minutes depending on the nature of the aid and purpose in using it.

(1) To furnish background information. Visual aids may be used to furnish more extensive background knowledge and experience through which new ideas and relationships may be understood. This is especially true in the fields of missionary education and Bible teaching. For example, the series of five motion pictures entitled "Two Thousands Years Ago" furnishes excellent information on domestic, economic, educational and religious practices during the days of Christ and greatly aids in the interpretation of many of his teachings. (The five films in the series are The Home, The Day's Work, The School, The Travelers and

(Turn to page 29)



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RECORD YOUR CHURCH SERVICES for radio broadcast; frequently radio stations can offer better time spots if you supply tape recordings of your services. Your congregation will enjoy hearing the services played over the radio.

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IMPORTANT: "SCOTCH" Brand Sound Recording Tape is used by all major radio networks and recording companies. For sound **quality** look for the "SCOTCH" brand and the plaid-decorated box . . . your assurance of unvarying fidelity of reproduction.

Made in U. S. A. by **MINNESOTA MINING & MFG. CO.**, St. Paul 6, Minn., also makers of "Scotch" Brand Pressure-sensitive Tapes, "Underseal" Rubberized Coating, "Scotchlite" Reflective Sheeting, "Safety-Walk" Non-slip Surfacing, "3M" Abrasives, "3M" Adhesives. General Export: Minn. Mining & Mfg. Co., International Division, 270 Park Avenue, New York 17, N. Y.

COMMUNITY GROCER STARTS SOMETHING

Our Electronic Church

*by Bedros Baharian**

AT about the half-way point in the construction of the new Quincy Point Congregational Church an unassuming grocery store proprietor called the pastor of the church and asked if any plans were being made for chimes in the tower or hearing aids for the hard of hearing. After being informed that such plans had not been made up to this point, primarily due to financial reasons, the grocery proprietor said that he had some suggestions along that idea that he would like to show the pastor if he had the time.

Two weeks later the grocer, who was not a member of the church but who lived in the community, appeared before a meeting of the building committee to explain what he had in mind. He brought with him a sketch of a complete amplification system for the church that would include speakers in every room in the parish house, speakers in the church tower over which chimes could be amplified, hearing aids for the hard of hearing, plus a secondary unit in the social hall to be used by the young people for dances, entertainments, etc.

Undoubtedly most of the members of the building committee said to themselves, "What does this 'meat butcher' know about sound and amplification?", but before the meeting ended it was very evident that he knew more than all of the members of the building committee combined.

After a great deal of discussion the committee voted to appropriate the sum of $600 as a start for the installation of the amplification system. Immediately Mr. Robert McGibbon, the grocer, started to work. A man, who from his boyhood had been interested in radio and amplification, it had been his lifelong hobby. Now he was to have the opportunity to take all of the theory he studied and the small sets that he had made for his own private use, and see whether they would work on a large scale system.

Since all of the electrical work in the church, a $12,000 item including labor, was being done voluntarily by members of the church, it was relatively easy to have the proper wiring installed for a complete amplification system. The system now completed is a joy and service.

This complete system is located in a small closet room that is used for no other purpose. During the entire service the technician sits in the room making sure that everything is proceeding perfectly, since hearing aids are turned on for those who are hard of hearing, during the service, and many of the speakers in the various rooms are being used. For example: a speaker is located in the bride's room just off the church vestibule, where each Sunday there is generally a young couple waiting with a child to be baptized as part of the worship service. They are thus permitted to listen to the service and know at what point to be prepared for their entry to have their child baptized.

Ushers in the front vestibule are also able to listen to the service as it proceeds, permitting them to be completely on their toes to proceed with the next part of the service or to seat latecomers, as final verses of hymns are being sung, etc. Teachers in the prenursery classes are able at any time during the service to turn on their volume controls for the moment and see how far the service has proceeded. Thus, if they hear the closing hymn being sung they know the time has come to start putting wraps on the children, and to have them ready for their parents at the close of the service. It is also possible in this way for children's stories and sermons to be given as part of the morning service to the children who are in their classrooms, rather than force them to come into the church for part of the service. This latter would be impossible in the Quincy Point Church since the adult attendance is such that the new church is filled to its capacity each Sunday.

Secondary System

The lower photo shows the secondary amplification system located in an electrical control room just off the social hall. Here a Webster Chicago record player, with an automatic record changer, is located with a 15-watt Lafayette amplifier. The main purpose of this system is for young people's socials, etc., dinner music for dinners, music for dancing, and a system that can be used to amplify voices at plays, musicals, etc. Provision is available in the amplifier for two microphone and two phonograph attachments. There are four speakers in the social hall — two 8-inch, 5-watt speakers located directly at the stage, and two 10-inch, 10-watt speakers about a third of the way down the hall. For practical purposes these speakers are concealed. By a flick of the switch, the amount of power in the four speakers can be controlled so that there is twice the volume at the stage as exists in the center of the hall, or vice versa. Using four speakers means that at dances, etc., the amplifier may be turned low, and yet an even volume of music can be heard in every corner of the social hall (40 feet by 52 feet) without having to have it unduly loud at one corner and have the music scarcely heard at another. This amplifier can pick up a signal from the master panel and amplify it in the social room, or send its signal to the master amplifier and have it amplified in the various other rooms of the church.

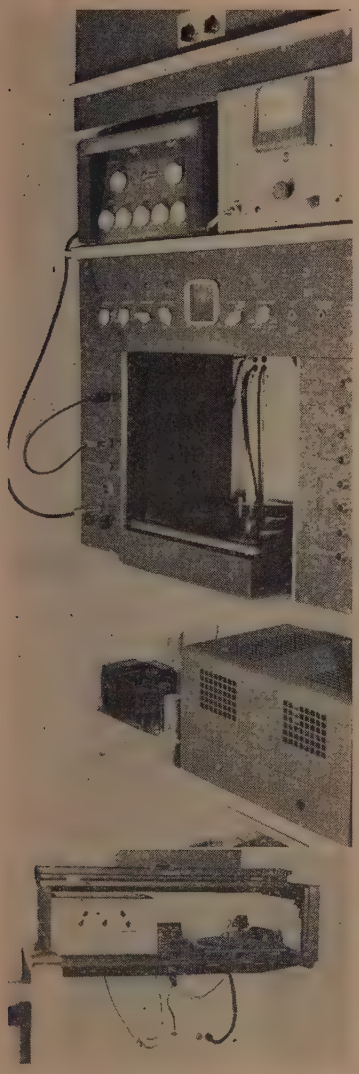
We also have a Reelest tape recorder which is frequently used to tape record sermons, services, choir rehearsals, etc. through the amplification system. Thus, the choir can be recorded at their rehearsals without knowing that such recording is taking place, making for a more realistic study of their rehearsal activities.

The sound pipe for the movie equipment in the church is buried in the floors in all rooms where sound is being used. Speakers are plugged into jacks at appropriate places behind the screens, thus no unsightly wires are found in the floors of the social room or other rooms that have been prepared for movie work.

Two speakers are also located in the chancel of the church hid from view from all save those in the choir. Through these speakers chimes are amplified for a half hour before each service. We have discovered that this helps bring people to church much earlier and avoids the last minute rush that previously occurred the ten minutes before the service started.

We have no chimes—our chime broadcasting is all via the use of high fidelity records. Ninety-nine people out of 100 are not able, however, to tell the dif-

*Minister, Quincy Point Congregational Church, Quincy, Massachusetts.



On the top shelf is a thirty-watt amplifier which feeds all of the loud speakers in the parish house. There are sixteen of these eight-inch speakers each with its own volume control. Wattage of each speaker is determined by cubic feet of the room.

●

Second shelf from top. At left the pre-amplifier. It mixes or blends the various sound reproductions. For instance, the minister's voice would not be amplified during the singing of a hymn.

At right is the audio-volt meter, a visual means of monitoring the sound.

●

The Panel: The top panel is the mixing panel. Each loud speaker has its connection here. Note the three-inch monitoring speaker in the center.

At the left are the attachments for various instruments such as recorders, extra phonograph, extra mikes, radio broadcast equipment. It also controls the secondary amplification to the social hall.

At the right will be found the individual toggle switches with red indicator lights for controlling the speakers in the parish house rooms.

In the center you see a three-speed Webster-Chicago Record Player through which recorded music can be played to every part of the church.

●

On the two lower shelves (bottom shelf not shown) will be found two identical Bogen fifty-watt amplifiers for tower amplification and the chime system. Four twenty-five-watt speakers provide the outlets. On the second shelf shown here will also be found an eight-watt amplifier for controlling the phone for the deaf in six pews in the nave.

●

The picture at the bottom is of the control board of secondary system described so fully in the article.

●

Secondary system described in the article.

ference between real chimes and the records that we have. The secret is not only in the records but also in the outstanding amplification system that we have.

All of the work, not only of the wiring but also of installation, tying in the system as it now exists, has been done by voluntary help. One of the beauties of the entire system is that Mr. Robert McGibbon, the grocery proprietor, had an opportunity to express his hobby in a way that he had never received before and this expression has made him a very valued member of our church.

Recently, during an illness of our pastor, one of the dearly beloved members of the church passed away. Forbidden by his physicians to participate in the memorial service the pastor was unable to leave his home. Mr. McGibbon came to the parsonage with the tape recorder, wherein within eight minutes the reading of Psalms, plus a brief meditation, were recorded. This eight-minute service was then sent through the sanctuary speakers, through the amplification room, as part of the memorial service. Another clergyman conducted the service. All those in attendance stated that it sounded exactly as realistic as if the pastor had been there in person.

There are many uses to which a complete and modern amplification system in a modern church can be placed. For example, we through our system make a tape recording of all wedding ceremonies. These tape recordings are then transferred to wax records, which are given to each couple as a memento of their wedding. A very favorable reaction has been received to this gesture.

We are able through this system to have chimes and other appropriate music played at all small parlor weddings, even though so small that there are no attendants present. This removes the barren setting and adds a great deal more dignity and loveliness to the service.

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PROJECTION SCREENS

THIS CHURCH WROTE ITS OWN STUDY GUIDES

What the Audio Visual Program Has Done for Us

*by Edwin H. Shuman**

THE five-year experimental Christian education — audio-visual aid program of the First Baptist Church of Exeter, New Hampshire has produced such gratifying results that it has been voted a permanent part of the religious education program by the teachers and pupils.

It all started one summer five years ago when Mr. Wilbur Shaw, the church school superintendent, walked into the church study and said, "I've been thinking about our church school program for next year. I understand that you have some very definite ideas about the use of audio-visual aids in Christian education. Why don't you try them out in our church school next year?"

"Yes, I have," I replied, "but I am not sure that they will work. And then I don't know whether our people and especially our teachers are ready for them. It would mean a complete break with our existing program. Do you think that we are ready for that?" I added.

"As your superintendent I would be ready to try it," was the earnest reply. "And I believe that everyone of the teachers would back me up, too. What little we did with audio-visual aids last year has proven that it has many possibilities."

Well, that summer we planned our five-year experimental Christian education—audio-visual aid program. It was our purpose to have a Bible-centered curriculum strengthened and made more interesting by the use of the best in audio-visual aids. We wanted to teach our young people so that they would remember more of what was taught them and retain it longer. We wanted to more adequately help our pupils grow in the grace and knowledge of our Lord and Saviour Jesus Christ. We wanted to give our teachers as much inspiration and help in their task of imparting the truths of God to the minds and hearts of their pupils as was possible. We wanted our teachers to cause our pupils to grow spiritually Sunday by Sunday instead of merely keeping them occupied reading the lesson sheets. We wanted to provide our teachers with the best tools and methods available in the teaching field. We wanted to experiment in the use of audio-visual aids in Christian education.

Through these aids we would be able to walk with our pupils "where Jesus walked" along the shores of Galilee. We could sit and listen to him as he told the story of the Good Samaritan. Through audio-visual aids we could turn back the pages of history and see Abraham and Isaac preparing to sacrifice to God. We could follow Moses as he led the Children of Israel out of Egypt. We could actually feel the tension of that moment when Queen Esther coming unheralded before the king, awaits his pleasure—death or life!

With the use of motion pictures we could travel to our farthermost mission field—talk with the missionaries there, see them go about their tasks, hear them speak the native tongue, inspect their hospitals and schools, and still be back home in time for the morning worship service. Yes, audio-visual aids could do great things in the Christian education program of our church.

But where was the printed material or study guides that would do all these things for us? The audio-visual aids were in various distribution agencies waiting to be used to the glory of God. How could one integrate them into the existing curriculum? Where were the study guides that would help us use these audio-visual aids? There was no such material, as far as we knew, in the field of Christian education.§ We would have to prepare and develop our own study guides.

Juniors Through Adults

It was decided that we would include in this program only the junior through the adult departments of our church school. The beginners, the kindergarten and the primary departments would continue to carry on the splendid graded lessons then in use. In our planning we confronted one very serious problem. We admitted that it was not an ideal situation but was a reality that had to be dealt with. After our young people graduated from the primary department they were active in the church school only about five years. In that short time we would have to give these young people the only formal Christian training that most of them would have. It was decided after much consideration that we would follow a five-year cycle in our experiment. Within that time we would present a comprehensive knowledge of the Bible, the fundamentals, the foundation on which our young people might build their Christian life. We arranged our five-year study plan as follows:

THE FIRST YEAR
- Introduction to the Bible
- The Life of John the Baptist
- The Life of Jesus
- Missions

THE SECOND YEAR
- Life in Palestine
- The Life of Paul
- The Influence of Christ Upon Men
- Missions

THE THIRD YEAR
- Old Testament History
- Old Testament Characters
- The Influence of Christ Upon Men
- Stewardship
- Missions

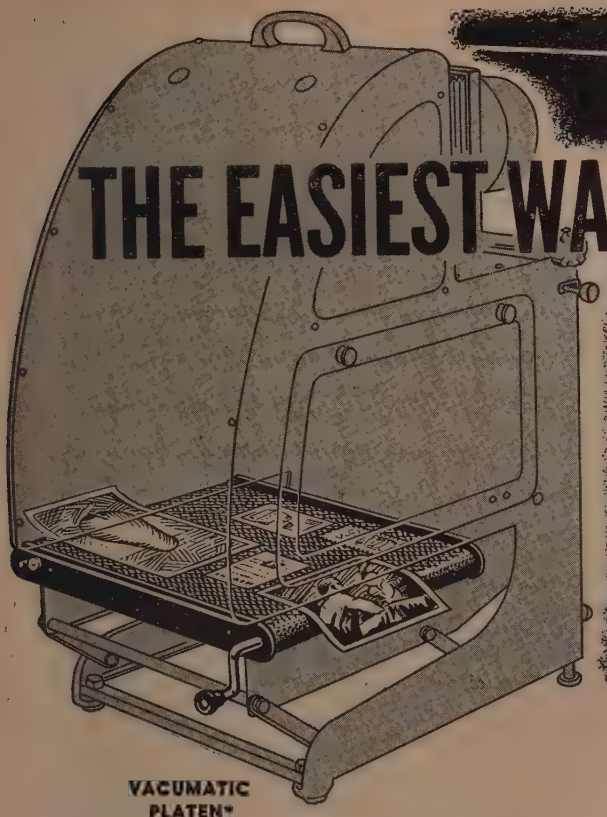
THE FOURTH YEAR
- Old Testament Teaching
- New Testament Teaching
- The Miracles of Jesus
- Early Christian Persecution
- Missions

THE FIFTH YEAR
- The Problem of Evil
- The Solution — Accepting Christ's Way of Life
- The Solution — Tolerance and Understanding
- The Solution — Christian Citizenship
- The Solution — Christian Missions

We chose the uniform lesson plan as the best method adapted to our purpose and use. In the first place, it would be easier to carry out this plan of teaching with the physical equipment that we had in our church school. The junior through the adult departments all met in a large vestry as a group. Secondly, it would aid us greatly in preparing the teachers in the teacher

*Minister, First Baptist Church, Exeter, New Hampshire.

§The early Cathedral Study Guides, merely suggestive, however, were the only exception.



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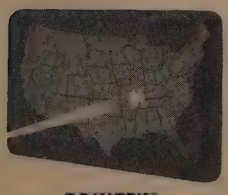

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You can feed mixed or continuous copy through evenly, and without light flashes—since the platen is not raised or lowered. A full 8½x11 page or a postage stamp are projected with equal ease. There is no curl or flutter. As new copy is fed in at the left side of the projector, preceding copy is ejected from the right side. Thus you obtain uninterrupted projection—which aids tremendously in the efficient presentation of mixed copy, and proves eminently suitable for continuous copy in scroll form.

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2. YOU CAN use copy "as is"—without mounting or inserting into holders. The unique Beseler VACUMATIC PLATEN* holds all copy *absolutely flat* during projection. A full 8½x11 page letter or a postage stamp can be projected with equal ease, without curl or flutter.

3. YOU CAN project a lighted arrow onto any part of the illustration by means of the new Beseler built-in POINTEX* POINTER—thereby pointing out details without leaving the projector.

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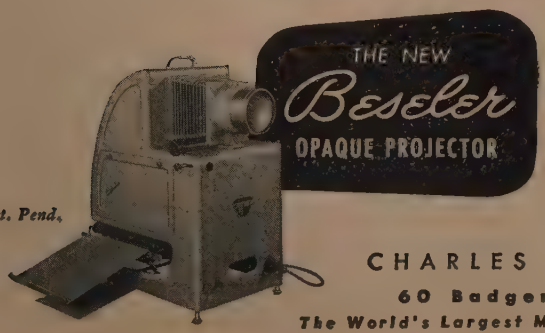

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training classes if each teacher was studying and teaching the same subject matter. Thirdly, a larger group would give us a better perspective of the values and disadvantages of this Christian education — audio-visual aid program. And in the fourth place, it would be impossible for the local staff to prepare closely graded lesson material even if we thought it necessary.

Each teacher was to adapt the lesson to her class with the help of the study guides and the suggestions of the pastor in the teacher training classes. With the juniors we were interested, primarily, in their learning the Bible story or material and its relationship to the rest of the Bible. However, the other classes after making their Biblical preparation would spend most of their class time in a discussion of the truths presented and their application to their lives. Because we were using the discussion type of teaching we held our classes to eight or nine pupils each. It was our purpose not only to get our pupils to learn the facts presented, but also to be able to use them and apply them to their daily living. Therefore, the more discussion we could have, the more participation on the part of the pupil the greater would be the benefit to the mind and the character of the individual.

The Study Units

Our units of study covered either three or four weeks depending on the subject matter studied. They usually followed this general pattern: First Sunday—Biblical Preparation; Second Sunday—Viewing the Audio-Visual Aid (filmstrip or motion picture); Third Sunday—Review and Discussion.

In the Biblical Preparation the teacher and the pupils study the scriptural basis of the unit with a view to understanding the background of the passage, its meaning and its relation to the rest of the Bible. During the second session the integrated audio-visual aid is introduced to the whole group (juniors through adults) by either the pastor or the superintendent. The synopsis of the audio-visual aid is given, certain fundamental points to be learned are pointed out and then the picture aid is shown. The projectionist has been taught that his part in this program is as vital as that of the teacher or the superintendent. Good projection aids greatly in the learning process. Careless projection can undo much that is being learned. After viewing the film the group goes to their individual classes for a short discussion. In the third session the class reviews the material covered and then is led by the teacher in a discussion of the truths discovered and their application to their lives.

Due to the insistence of our church school teachers we have limited our devotional exercises each Sunday morning to fifteen minutes with the rest of the hour devoted to class work. In a unit of three sessions the time schedule would be as follows:

FIRST SUNDAY
9:30- 945—Opening Exercises
9:45-10:30—Class Preparation

SECOND SUNDAY
9:30- 9:45—Opening Exercises
9:45- —Showing of the Audio-Visual

The rest of the time to 10:30 devoted to class discussion.

THIRD SUNDAY
9:30- 9:45—Opening Exercises
9:45-10:30—Class Review and Discussion

One of the greatest advantages of the uniform lesson plan is that each teacher is teaching identical subject matter on the same Sunday morning. And so, it has been our practice to hold teacher training classes every three or four weeks on the Thursday preceding the Sunday the new study unit begins. In this way we have an opportunity to "teach the teachers" before they teach the pupils. Our staff has found this system of inestimable value. In these meetings after the leader has presented and explained the Biblical background for the study unit he leads a discussion of the material just as the teachers will in their respective classes. Questions, problems, and comments are given careful consideration. With the Biblical basis fresh in mind the teachers then see the audio-visual.† After this the leader carries on a discussion of the lesson material.

It must be pointed out here that our study guides for the teachers are written with the idea that we are to use the discussion method of teaching. This study guide gives adequate Biblical preparation, a proposed outline for class work and discussion, and a number of questions and problems to stimulate class discussion. There is no way that a teacher can go into her class unprepared and have the pupils merely read over the lesson material. Each teacher is told this when she accepts the responsibility for teaching God's word. However, if a teacher is not prepared and goes to class and does not know the answers to the discussion questions she cannot long say, "I don't know," and keep her self respect. In the five years that we have been holding these training classes we have had little or no absenteeism. It is a lot more interesting and of greater

†Sometimes this is a motion picture obtained free of charge from the Film Library or it is a filmstrip taken from the motion picture.

profit and inspiration to study your lesson with a group than it is all alone.

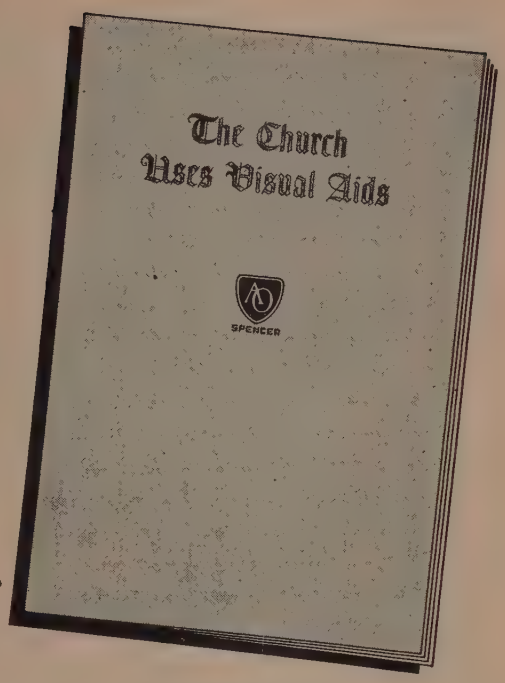
By this time many of you are wondering about the cost of such a program. Apart from the initial expense of buying a 16 mm. sound motion picture projector and a tri-purpose still projector the present program is costing us no more than we used to pay for printed lesson sheets and quarterlies for the seventy-five or more pupils in this section of our church school. On the average we use about twelve or thirteen films per year ranging in price from three dollars to ten dollars. Thus the total cost of these rentals including the postage amounts to about one hundred dollars a year. The filmstrips that we use we buy outright and add to our fast growing audio-visual library. These will be used over and over again and with proper care should last indefinitely.

Now, what are some of the results and advantages of this experiment in a Christian education—audio-visual aid program? First, we have noticed a constantly increasing enrollment in the church school accompanied by a very high average attendance year by year. The pupils of the church school have been interested in learning. Their cooperation as to home preparation has not been perfect, far from it, but they have shown a real desire to learn more about the Bible and the principles of Christianity. Through periodic examinations and talks with the pupils, especially in the pastor's class for church membership, we have found that the pupils have learned faster and retained more longer. There has been a better cooperation between the church school and the home. Especially is this true when the parents have availed themselves of the opportunities of Bible study in the adult class. With the uniform lesson plan parent and child can study their lessons together in the home. Our turnover of teachers has been very slight. The church school staff is better trained and better prepared. They find teaching in the church school a distinct joy and privilege as well as a great inspiration. And we in the church have a deep satisfaction that we are using the best methods and tools available to tell the "Greatest Story Ever Told" to the glory of God and the knowledge of his son Jesus Christ.

Our Christian education—audio-visual aid program is no longer an experiment, it is an improved method of teaching religious education in the church school.‡

‡For the past two years this same program has been carried on under the direction of the writer in the Franklin Street Congregational Church, the First Baptist Church and the South Main Street Congregational Church, all of Manchester, New Hampshire.

EVERY Religious Leader *should read this booklet...*



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The Purpose of Visual Aids In a Church

(From page 22)

The Synagogue.)

(2) To introduce an idea or subject. A question or statement on the blackboard, a picture, a map or another visual aid may be used to introduce a lesson, discussion or program. If more time is available, a film, filmstrip or several slides may serve the same purpose equally as well or better.

(3) To develop an idea or subject. Visual aids may be used beyond the introductory step. They may be used to show relationships and otherwise develop a subject or idea in a logical step-by-step fashion.

(4) To explain and clarify a difficult point. Words are sometimes very misleading because their ability to convey an idea is limited to the previous experience of the individual bearing them. Therefore, it is sometimes necessary to have something more concrete than a word to convey the idea being presented. The aforementioned series of films is full of scenes picturing details which clarify points in many passages of scripture.

(5) To review a lesson or unit of lessons. Visual aids are also very valuable for review purposes. They aid

a person in recalling details and relationships and therefore fixing them more firmly in his mind. They may be used as a basis for a review discussion, to present a summary, or to give emphasis to the important ideas.

3. Use Visual Aids in Other Phases of a Church Program

We will keep in mind that visual aids are primarily an educational tool, but we must also recognize their place in the whole church program. Though the opportunities for their use are not so extensive when we leave a church's educational qualities, the results in other activities can be just as gratifying.

(1) In worship. By the use of color film any church, whether it is large or small, can have worship experiences with many of the wonders of art and nature which at one time were sheltered by the walls of museums and enjoyed by only a few privileged people. Many famous paintings of the old masters have been reproduced in color slides making it possible for everyone to share to some extent the blessing for which people travel across continents. Other visual aids have been produced specifically for worship, and still many more can be easily adapted for use in a worship experience.

(2) In evangelism. Can people be won to Christ through the use of visual aids? It happens everywhere. When visual aids with an evangelistic message are selected and properly used, we need not worry about results. However, great care should be exercised in the selection and use of visual aids for evangelistic purposes. The operation of machines and other mechanical features should be kept as nearly in the background as possible.

(3) In recreation. There are some church activities designed specifically to occupy leisure time and afford a wholesome means of diversion. The recreational program is an example. Other examples are fellowship hours and class, union and departmental socials. Motion pictures lend themselves to recreational uses more easily than other types of visual aids. Sometimes others can be adapted, but in each instance great care should be exercised in the selection of the particular aid to be used.

Since denominational catalogs list only the films which have been previewed and are recommended, churches have in these catalogs a valuable guide to good recreational films. A list of recommended free films for recreational purposes may be secured from the Visual Education Service of the Baptist Sunday School Board.

DO YOUR WORKERS KNOW WHERE TO FIND THINGS?

Make an Inventory of Audio-Visual Aids

by Dwight Hayes

When Dwight Hayes was assistant minister of the Morgan Park Methodist Church, Chicago, Illinois, he drew up an inventory of the auditory and visual resources of the church. Through this inventory the workers knew just what was available and where to secure it. This plan is of much value to the local church and of still greater value if the churches of a community pool the resources. We have felt it worthwhile to reproduce the entire inventory.

EVERY church or church school has many materials which can be called visual or auditory aids to education. The limited use put to many of these aids may be explained by a lack of information concerning the whereabouts of the equipment or materials. For example, a church purchases a record player. Do the teachers know that the church has made the purchase? Do they know where the machine is kept? Do they know who is responsible for the equipment? Do they know what type of records can be used? What are the limitations of the machine as in volume, size of records, etc.? Another example: Do your teachers know of the availability of blackboards, flat pictures, sound and projection equipment, slides and filmstrips, maps, globes, records and other aids? Are such materials organized and easily accessible to the teacher who is experimenting with auditory and visual tools?

In order to get such information before our teachers, program chairmen, youth counselors and the like, the Board of Education authorized the writer to prepare an outline of such aids to Christian education available in our plant. The writer first toured the plant, looking into the dark corners for religious art flat pictures, blackboards and maps. A mass of materials was located. Then it was organized according to the type of material or equipment. Once collected and organized, the final task of preparation was the mimeographing. Plenty of space was left for additional inserts of materials, and equipment purchased after the publication. A visual appendix attached to the outline lists all available materials according to subject.

Our goal includes a Community Visual-Auditory Materials Loan Library among the churches of the community. Other church groups have been asked to prepare a simple outline of their aids. We will then organize a composite listing for use of the teachers of the community. This will save duplication of purchase and insure a finer library than any one church can afford.

It is the opinion of the writer that our teachers need such a guide to locate the equipment and materials, to suggest materials that can be easily overlooked, and to see ways in which teaching religious education can be fun because it is creative. The program has resulted in the formation of a more orderly library of materials, since a collection of such materials was a necessity.

No matter how simple or how complex the outline may be, its utility value will be observed within a few weeks after its publication.

I. AVAILABLE EQUIPMENT

A. AUDIO EQUIPMENT

*1. Public Address Equipment
   a. Portable amplifier
   b. Microphones—three with both table and floor stands. These can be used alone, with records or motion picture projector

*2. Record Player—amplified through one or more speakers. Plays records up to 12". Standard speed. Useful for sound film-strips, square dance records, background for silent films or appropriate worship settings

3.

Note: The symbol * indicates that the equipment is kept in the church work-room (across from church office) and is not to be removed without permission of the chairman of the Visual Aids Committee, Mr. Lawrence Bennett, phone Blue Island 6610. This equipment should be arranged for at least one week in advance of its use. Give him the information as early as possible.

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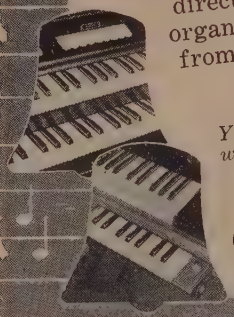

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B. VISUAL EQUIPMENT

*1. Slide-Filmstrip Projector — shows 2″ x 2″ slides and 35mm filmstrips. Portable. Usable in classroom

*2. Stereopticon Slide Projector — shows 3¼″ x 4″ slides

3. Flannel Board—a graphic visual method of teaching. It is very usable by person with artistic or cartoon-portrayal talent. (Secure from church secretary)

4. Blackboards—There are at least eleven blackboards, two being movable and having standards. Several of the small wall blackboards are movable. (Secure from department superintendent or the church school superintendent)

*5. Motion Picture Projector—see below

6.

C. AUDIO AND VISUAL EQUIPMENT

*1. Motion Picture Projector (Ampro) —16mm, shows silent or sound motion pictures. Record-player and microphone attachment

*2. Screens — portable with 4′ x 5′ showing space
Screens — portable with 5′ x 7′ showing space
Screens — permanent screen in Great Hall

3.

II. AVAILABLE MATERIALS

A. AUDITORY MATERIALS

1. "Greatest Story Ever Told" recordings (1 album)
   a. "The Prodigal Son" — dramatization—30 minutes

2. Folk Games Records—World of Fun series—six 12″ records including 22 folk melodies—without calls. Two books giving directions and calls are available from church office: "World of Fun Instructions" and "And Promenade All." The tunes include: Cshebogar, Kalvelis, Hol-di-ri-di-a, Seven Steps, Captain Jinks, Irish Washerwoman, Weaving, Troika, Chimes of Dunkirk, Spanish Circle, Galway Piper, Come—Let Us Be Joyful, Danish Schottische, Ace of Diamonds, Pop! Goes the Weasel, Camptown Races, Sicilian Circle, Red River Valley, Trallen, La Raspa, Green Sleeves, Trip to Helsinki

3. Square Dance Records—three albums—calls and directions on the records. These are the property of the MacDougal Class Sq. Dance Committee and are available for use of church groups free of charge if used in the building and $3.00 per album for use outside of the building. Secure them from Mrs. Robt. Antonides, Ced. 3-8187

4. Little Songs on Big Subjects—one album of songs on Racial Understanding—catchy tunes—available song-sheets for "singing along." Secure from church office

5. Christmas Carols—one album

6.

AT RIGHT
Classification of material by subject

SUBJECT	SLIDES 2" x 2"	FILMSTRIPS	RECORDS	FILMS
Advent—(Birth and Childhood of Jesus)	Ten Christmas Carols Arrival of Shepherds Star of Bethlehem Madonna of the Street	Child of Bethlehem (color)	Christmas Carols	
Ministry of Jesus	Jesus Blesses Little Children Jesus Teaching From a Boat Sadducees and Jesus Feeding of the 5,000 Hope of the World Jesus Washing the Disciples' Feet	Life of Christ (Harold Kopping)		
Lent (Passion, Death and Resurrection)	Triumphal Entry Mary and John at the Cross Christus Holy Women at the Tomb Mary Meeting Son Bearing the Cross Living Christ	Life of Christ (Harold Kopping)		
Teachings of Jesus	Good Samaritan The Widow's Mite A Sower Went Forth to Sow	Parables of Jesus (Harold Kopping)	The Prodigal Son (30-minute program)	
New Testament		Life of Paul (Harold Kopping)		
Old Testament		Old Testament (Harold Kopping)		
Missions		People of India Indian Child Life Children of Holland Cooperative Living		See Board of Missions list of films, etc. Also Church World Service listing
Race	Hope of the World		Little Songs on Big Subjects	See catalog of free and inexpensive films from Anti-Defamation League
Marriage and the Home		The Home Happily Ever After		
Children	Jesus Blesses Little Children	Share the Sandpile (for kindergarten age) How Young Birds Get Food		
Youth		Boy Meets Girl Oslo Youth Conference (1947)		
Recreation			World of Fun Series Square Dance Records	
Others		House of God (worship)		

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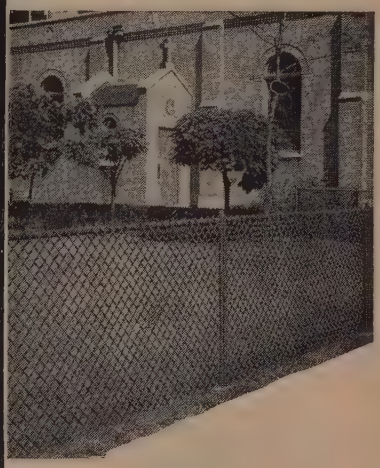

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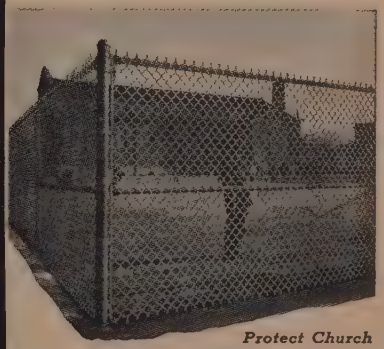

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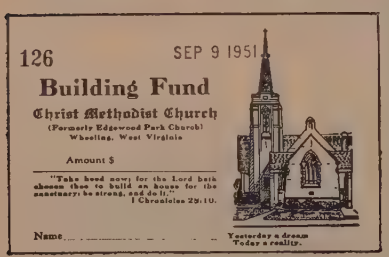
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"Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong, and do it."
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B. VISUAL MATERIALS

1. Filmstrips—35mm (all except those marked have scripts)
   a. Cooperative Living
   b. The Home
   c. How Young Birds Get Food
   d. People of India
   e. Indian Child Life
   f. Children of Holland
   g. House of God—on worship
   h. Happily Ever After
   i. Oslo Youth Conference, 1947
   j. Boy Meets Girl—courtship and dating
   k. Life of Christ—paintings by Harold Kopping
   l. Old Testament — paintings by Harold Kopping
   m. Life of Paul and Parables of Jesus—H. Kopping
   n. Child of Bethlehem—in color
   o. Share the Sandpile
   p.
   q.

2. Kodachrome Slides—2″ x 2″
   a. Christmas Carols: Words and music (single slide)
      (1) Away in a Manger
      (2) Hark! The Herald Angels Sing
      (3) It Came Upon a Midnight Clear
      (4) Joy to the World
      (5) O Come, All Ye Faithful
      (6) O Little Town of Bethlehem
      (7) Silent Night, Holy Night
      (8) The First Noel
      (9) While Shepherds Watched Their Flocks by Night
      (10) Jingle Bells
   b. Advent (Christmas) Slides
      (1) Arrival of Shepherds
      (2) Star of Bethlehem
      (3) Madonna of the Street
      (4)
      (5)
   c. Lenten Slides
      (1) Triumphal Entry (Palm Sunday)
      (2) Jesus Washing the Disciples' Feet
      (3) Lord's Supper
      (4) Mary Meets Son Bearing the Cross
      (5) Mary and John at the Cross
      (6) Christus
      (7) Holy Women at the Tomb
      (8)
      (9)
   d. Other Unclassified Slides
      (1) Hope of the World
      (2) Feeding Five Thousand
      (3) The Sadducees and Jesus
      (4) Jesus Teaching From a Boat
      (5) Jesus Blesses Little Children
      (6) The Good Samaritan
      (7) The Widow's Mite
      (8) A Sower Went Forth to Sow
      (9)

3. Stereopticon Lantern Slides—3¼″ x 4″
   a. Several views of European cathedrals—no script
   b. Several lectures on missions are available from the Methodist Publishing House for a small rental

4. Maps and Globes
   a. Large Globe—in junior room
   b. Large Globe—in chapel supply room to right of altar—return after using
   c. Maps—in junior room
      (1) Historical Maps of Bible Lands, including:
      Period of Wilderness Wanderings, 1200-1150 B. C.
      Period of Hebrew Settlement of Canaan, 1150-1050
      United and Divided Kingdoms, 1050-586 B. C.
      Post-Exilic Period, 536-63 B. C.
      Palestine in Time of Jesus, 4 B. C. - 30 A. D.
      St. Paul's Journeys and Early Christian Church
      Assyrian, Babylonian and Persian Empires
   d. Maps—Winsome Classroom
      (1) Large Wall Map including:
      Herod's Kingdom, 40 B. C.-4 B. C.
      Palestine in Time of Jesus, 4 B. C. - 30 A. D.
      Jerusalem During the Roman Period
      Diagram of Herod's Temple
      (2)
   e. Map of the World — present boundaries—work room

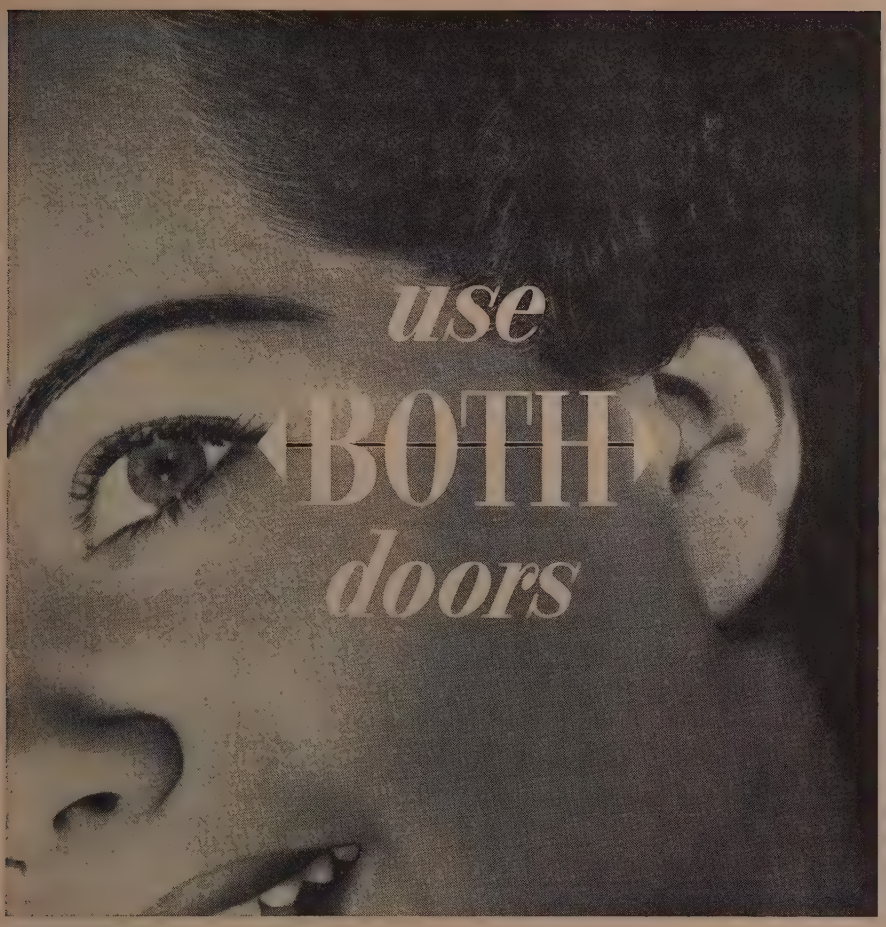
5. Flat Pictures—framed and unframed

Note: A file is under construction which will be valuable for use with children, or as worship centers, classroom pictures, posters, etc. This collection will be housed in the room behind the window display on the second floor.

C. AVAILABLE FROM LOANING LIBRARIES

Note: It is advisable to arrange for these materials three or more weeks in advance of date.

1. Catalog of Films and Supplies available at the Methodist Publishing House—church office, for reference only!
2. Catalog of Association Films (Y. M. C. A.)—church office.
3. Catalog of films, filmstrips, recordings available at Anti-Defamation League on brotherhood, anti-discrimination, etc. Many are FREE; others only $1.00 rental.
4. Other catalogs on visual or auditory aids, educational, inspirational.
5. *Audio-Visual Resource Guide* — an evaluation of numerous visual and auditory aids. Suggestions for planning a visual aids curriculum.
6. Evaluation File—3″ x 5″ cards with evaluations of many films, filmstrips, slides and recordings.



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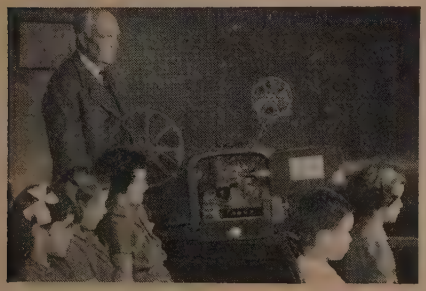

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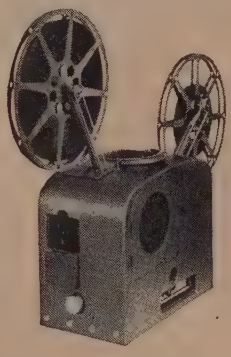

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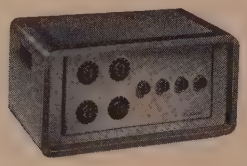

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The Enemy Within Our Gates

*A Sermon by James Brett Kenna**

AMERICA faces what sober thought reveals as probably the most critical year of its history. Of that there seems little room for doubt. Other crises we have faced. But none would appear to be as grave as that that confronts us now.

The crisis is not the threat of poverty and failure in the economic realm. Poverty and economic depression we have met, and sufficiently mastered to make the future on this front reasonably hopeful for all. It is not the threat of military disaster. Those who know indicate that we probably will be able to mobilize sufficient strength, and friends, to meet this threat. The crisis we face is this: Do we, the people of America, understand and believe in our culture, our way of life, enough to maintain it at whatever cost? How far have we gone, how far will we go, in saving ourselves from that destruction that masquerades under the guise of legitimate change? There is a point where the claim of the right of progressive change becomes disloyalty to what is fundamental; disloyalty to that that cannot be sacrificed without changing the entire concept of our society. We are threatened at this point today. It is this crisis that confronts us, and that must be met, by education, ethical conduct, and moral persuasion, if such be possible. By stronger methods if these better ones fail.

Our crisis heads up in this question: Is the way of life that we believe in, and seek to follow, better for us, and for the world, than that of our arch enemy, godless communism, directed by a ruthless clique, and enforced by military power; or is a free democracy, with the right to choose its own economic system, better for us?

I think I know your answer. You will not long be left in doubt, if any now exists, about mine. Perhaps I can clarify, and shorten my remarks by asking a series of questions, and then attempting, in the last moments, to give an exhortation.

The Threat of Communism

The threat to our way of life comes from communism, and the approach to it by some among us; and from our indifference to the things within our social and economic order that require favorable change. In order that we may see the nature of the foe, let us ask these questions:

Communism Hates Religion

Is communism against religion, and the ethical program of living that we associate with religion? Ever since Lenin declared that "religion is the opiate of the people," intelligent people have known that communism is the arch enemy of religion. Honesty compels the admission that religion as it formerly existed in Russia was perhaps guilty as charged. But communism is not interested in constructive criticism of religion; it is only interested in destroying religion, and using that destruction itself to gain power over the people.

In another essay I have criticized communism's attitude toward religion. The title of that pamphlet is, "How Christian is Communism?" It was written to meet a particular situation. The study that lay back of the writing of that sermon, however, justifies me in saying that communism, in theory and in practice, is ruthlessly opposed to everything we mean by religion. It is in theory and practice the enemy of religion. If Christian people do not know this by now, they should find it out, and govern themselves accordingly. It is a dangerous thing, because of a lack of insight, to lend tacit support to some movement that threatens the destruction of what you mean by religion, and that does this as a religious act itself. For communism itself reveals many of the marks of a religion, though a very horrible one.

Subversive in Character

Is communism a subversive movement? Does it incite people to become traitors to their own country? The dictionary says that to subvert means to overturn, overthrow, upset. Similar terms are to pervert, wreck, corrupt. We only need ask the FBI whether communism is subversive. We need only look at Eastern Europe: Czechoslovakia and East Germany; or at Siam, China, and Korea in the Orient. To mention these countries, and others in like state, is not to ignore the corruption that had existed within them, or to question their need of change. But according to our democratic concepts, no person has a right to seek change except by legal means, directness of method, and honesty of intention and loyalty, and with-

*Minister, Country Club Methodist Church, Kansas City, Missouri.

in the framework of the democratic process. Whenever a movement seeks change by undercover methods, and in the dark, it is a subversive movement, up to no good. If what it proposes it is unwilling to submit to the free choice of intelligent citizens, it is sinister and subversive in character no matter what its pious claims may be. No subversive movement ever trusts the democratic process. Abundant evidence indicates that the methods of communism are universally secret, violent, revolutionary, and utterly without regard to constituted authority in any country where it operates. Its objective is world control. It is always against constituted authority.

Infiltrates Many Areas of Life

Is there evidence of communist infiltration in our country? One of the saddest aspects of our situation in America today lies in the fact that we are not safe from communist infiltration into all aspects of our life.

In a democratic society we face a terrible dilemma. By the very nature of our principles, we are compelled to allow the free expression of all opinions. I for one freely subscribe to the principle of permitting differing political and economic ideologies opportunity to make their way, by thoroughly democratic processes: free discussion, genuine educational methods, winning support if possible. I believe enough in the principles of the democratic process to allow the majority of the people to choose their own way of life. But I insist that this be done in open and above board fashion, and not by secret and subversive methods.

The revelations of infiltration into our federal government are the most disturbing and shocking thing confronting us today. Our being victimized by gamblers and gangsters is sinister, and a burning shame. But such people generally aim at government control only to the extent that secures themselves in their wicked ways. Communism, however, aims much higher: it aims at the control of government itself. And communist practice reveals that once government control is gained by it, no other aspect of life is safe. I fear this infiltration by communism into government.

I fear communist infiltration into our schools of higher learning, especially some of our state universities. These are probably one of the most dangerous and ambitious objectives of communist subversiveness. One can only make statements in a brief paper like this. But let it not be assumed that the writer is shooting off his mouth! Many factual studies justify the warning that we make. I have come into some measure of contact with educational institutions of higher learning. Others have made objective studies of this matter, and their findings are reported in papers and magazines. These may be had by all. They confirm my contention.

I fear communist infiltration into the following phases of our life: our government, from the smallest units of city and county, to the highest aspects of our national life, our economic life, especially labor organizations, that are particularly susceptible to communist influences and rosy promises; our educational system, always a prime objective of communist attack, due to the pliability of the young mind; and our religious organizations.

The Churches Sometimes to Blame

Is there communist activity in our churches? In the nature of the case, probably few communists are in the church. I am sure there are some. Perhaps there may be some ministers who are at least "fellow-travelers." This is due to certain obvious factors. For the publicly avowed and repeated declarations of communism, that it is

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working for the poor, the downtrodden, the oppressed, the underprivileged, coincide directly with much of the work of ministers, and all other humanitarians. It is regrettable that not many of the "top ten percent" from our university classes enter the ministry. There are many reasons for this. But, being a fact, it is not surprising that some ministers would be taken in by communist claims. To be sure, they ought to think. But they do not. In that respect, of course, they have plenty of company from other areas of life. The rebuttal, namely, that many of those religious leaders whom we most fear are certainly not the weaker brethren, is perfectly logical and justified.

But religious leaders, from Jesus Christ on down to the humblest of us today, are moved by the desire to serve humanity. And when most of the human family live in poverty, it is not surprising that some religious people have foolishly supposed that the professed objectives of communism make it the way to relieve their need.

The tragic disillusionment of many who have tried this thorny path, and turned back, should warn intelligent people against this choice.

There possibly are some communists in the church, and some in the ministry; although as indicated above, this poses for them a fundamental inconsistency.

But there are also great liberals within the church, whose purposes are sincere, who see the terrible failures of our present culture, and who are reaching out for something better. It is not fair nor right to call such people "communists." And Christian honesty should guide us to a better understanding of them and their motives. The best way to meet their challenge is to join them in righting acknowledged wrongs in the life of our good land, and in the world.

Why Do People Fall for Communism?

What types do fall for it, in addition to the above? This is a philosophy of crime, lying, international mayhem, murder. Why would anybody fall for it? Some of the reasons are easy to discover. The motives of others are more sinister.

Recently the papers carried a story of a man charged with being a communist, who held high government position. When asked why he had turned communist, his reply was that he was driven to it by the harsh and bitter attitude of his father toward the people who worked for him. The father was a successful businessman, of short temper and short vision. The son con-

(Turn to page 40)

Uncle Doc: Pastoral Counselor

by H. L. Williams

HE was the only clergyman in our immediate family and we, affectionately, called him "Uncle Doc." In his years of retirement he lived much in memory and we heard many times of his magnificent sermons, unusual leadership and parish achievements. But I was always particularly interested in the accounts of pastoral counseling.

Uncle Doc had one major peeve against the modern ministers. He maintained that all this stuff they called pastoral psychology, personal guidance, and counseling is not at all new. Rather we have just adopted a lot of new terms. He would insist that the old timers, without benefit of psychiatric terminology, were just as thorough pastors as the new fledglings who use fancy words.

And Doc would prove it. Take the Hartwick case for instance.

One of the loyal church members was a Mrs. Hartwick who, with her husband and three children, was well known in the community. Mrs. Hartwick was a very capable woman who had given her splendid children good training but her husband was a shiftless, irresponsible individual who found it difficult to hold a job. He finally became town dog catcher, which was just about the proper employment for him.

One day his wife handed the man thirty-five cents and asked him to go to the butcher shop and buy two pounds of beef steak for dinner. He reluctantly started on his way but did not get back home for dinner. In fact, he just disappeared. Weeks, months and years went by but there was no Mr. Hartwick. The eldest daughter married an attractive young man. The wife had a good opportunity to marry. She consulted her pastor who, in turn, talked with a lawyer friend. They advised her that inasmuch as her husband had disappeared and they had had no word from him for more than seven years he was legally dead and that she had the right to marry.

So Mrs. Hartwick became Mrs. Conklin. In this new relationship she had a fairly happy life.

One day when she was hanging up the wash she saw her former husband open the gate and come into the yard. He handed her a small package.

"There's your steak," he said. "The price has gone up."

Then he proceeded to make himself at home.

Here was a real problem. How many husbands did Mrs. Conklin have? Was she living in bigamy? Who was her real husband? Mr. and Mrs. Conklin came to Uncle Doc. He consulted the district attorney. These two men figured out that the best solution was to provide the vagrant a place in the county home. He could be admitted as an economic incompetent. It could be done quietly so there would be no scandal.

Only one difficulty stood in the way. Don Hartwick, himself, would have to sign the agreement. Suppose he did not want to. He might prefer the very comfortable home which Mr. Conklin was providing for his family. The district attorney put it up to Uncle Doc to get the signature for commitment.

The strategy used was a masterpiece of pastoral counseling.

First of all, he reminded the returned pilgrim that he had a reputation of being a skilled woodworker. Mr. Hartwick agreed. Then Uncle Doc told of the wonderful woodworking shop in the county home.

"Here you will have all the tools you need. You will have a good room and table board. You can live like a king and it won't cost you a cent."

The man did not seem too enthusiastic.

So Uncle Doc tried a new strategy.

"You may remember, Don, that when you went away you owed a lot of money around this town. When your neighbors know you are back they are going to try and collect the money. Now, if you will take this position in the county home we will slip you in without their knowledge and you will not be embarrassed by debt collectors."

Don now seemed interested.

"You know that you are now legally dead. Nobody can collect from a dead man. You can't convict a man for murder without the *corpus delicti*. If you are hidden away in the county home there will be no *corpus delicti* to get hold of."

Don seemed puzzled by the confusion of words. He wanted to know more about it.

"Just tell me that again."

"It's just a legal phrase," said Uncle Doc. "If you are in the county home they can't get your body; if they can't

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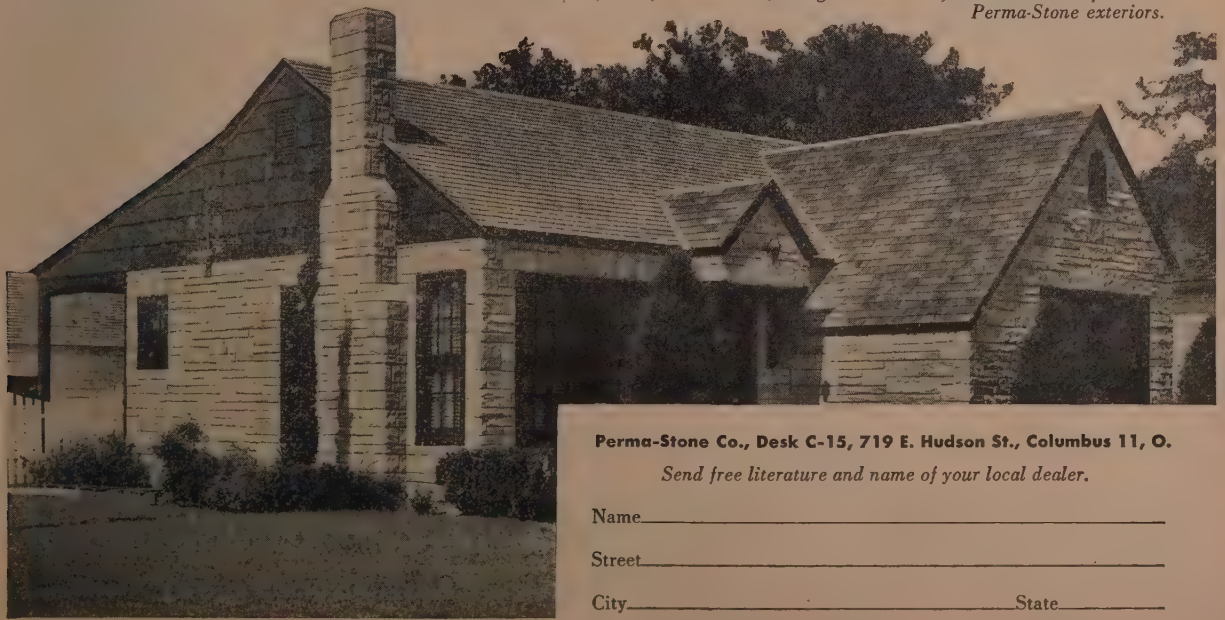

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get your body they can't collect the money. It's all the law of *corpus delicti.*"

A smile spread over Don Hartwick's face.

"Give me the paper," he said, "I will sign."

He put his signature to it and handed it back.

"I was a little worried for a while," he said. "I don't object to being *corpus delicti.* But if you had said I was *non compus mentus* you would never have gotten my name on that paper."

And that, my friends, was Uncle Doc's greatest triumph in pastoral counseling.

The Enemy Within Our Gates

(From page 38)

cluded that the system which his father stood for must be bad. So he took the side of those whom he considered the oppressed.

Organized labor includes many communists or so Walter Reuther of the CIO seems to think. Many of these have known a bitter lot. Bitterness has taken hold of their hearts. They hoped that communism would better their condition. But they have found, most of them, that communism proved to be a delusion and a snare, as they should have known would be the case.

Racial oppression has driven some to this false way. To what extent we in America face a real danger under the proddings of such a misguided leader as Paul Robeson, I cannot tell. Communism being a subversive movement, designed to further the aims of the Kremlin, and not to improve the condition of the poor and oppressed of the world, it seems to me that we face real danger wherever there is oppression of and injustice to any minority in our land. Racial justice should be nobly motivated, and not prompted by fear of communism. But certain it is that the reputed freedom of all races under communism has won some adherents for this cause throughout the world.

I have previously mentioned that Christian humanitarianism perhaps has won some to this way, who vainly believe it would better the condition of the poor and downtrodden all over the world. One would not wish to bring into question the worthiness of their motives. But the greatest tragedy imaginable is to look to communism for help here. Regardless of the claims from behind the Iron Curtain, abundant evidence proves that hopeful peoples have been deluded and snared, and hoped that an all-powerful state under the Kremlin masters, would do for them

what they had not learned to do for themselves.

Some young persons have taken up communism simply because they wanted to be "smart," revolutionary, radical. They wanted to throw off restraints and join some movement wherein they hoped to attract attention otherwise denied them by being daring and making a false show of courage and self-sacrifice. Until their leadership proves more of a threat, perhaps they should be more pitied than feared.

Possibly understanding why some people have espoused communism may help us to meet its challenge.

Things That Are Wrong With Us

In seeking to defend ourselves against communism, do we claim that all is well with us here, and nothing is wrong? Far from it. I could get myself classed as a dangerous radical by giving an outline of things that are wrong in America; and to do this I would need nothing more as a standard of judgment than the New Testament. It is not within the province of this paper to analyze in detail our many shortcomings.

But certainly we must see our faults, if we are to protect ourselves against this enemy, and achieve a good life for all in our land. One of the methods of communist propaganda is to exaggerate the faults of their opposition. Let us, as individuals and as a people, keep our skirts as clear as possible, and provide no ammunition for the enemy's guns.

Economic Inequalities

There are vast economic inequalities here. To be sure, they exist everywhere. They always have existed. They probably always will exist. To deny the fact, or to declare that permanent change of this condition is possible, is foolish. What this land, and the world needs is not absolute economic equality. It is rather fairness, honesty, justness in economic matters. It is economic success, ingenuity, and ambition on the part of the able, all these touched with magnanimity, generosity, and the Christian spirit of brotherly sharing. These things as we well know have often been lacking, indeed are even tragically short in some areas of our life. To gloss the fact hinders rather than helps. Christian people must be honest in appraising themselves, as well as others.

Insecurity

Insecurity, like Francis Thompson's "Hound of Heaven," dogs the souls of millions of us. What of tomorrow? What will become of me when I get old, or sick, or disabled? How long will my job last? These are questions that stagger the common man of modest means; but they also lead straight up the economic ladder and haunt the man of large affairs who knows full well how unstable is our economy, and how uncertain and threatened our way of life.

Racial Tensions

With lack of economic opportunity, and insecurity, goes racial tensions as a troubling factor in our life. All these furnish a vast field of unrest. And unrest is the soil in which communism finds its most congenial opportunity for growth.

I Like America

But are there not also good things about us in this land? Should not these be exploited, by way of reminding the radical how fortunate is his lot compared with what it might be?

What do I like about this country of ours? I am the grandson of an Irish immigrant who came penniless to these shores. What do I wish to defend about America? Do I not want to say a good word for my country? Is not this a good way to defend ourselves against our sinister foe?

I cannot elaborate the point, for the arguments are numerous and praiseworthy. But listen for a moment: I like the ethical understanding that is basic in our land. We may do vastly wrong, and make horrible mistakes. But sooner or later we must face the bar of our own ethical standards and ideals. We do not await a foreign accuser. I like the energy, enterprise, determination, willingness to work, organizing ability, self-reliance and generosity of my people. I like our religious strength. Such is it, that few there are absent from this their church today, who are not vaguely uneasy over the fact. They are uneasy, not because they think their minister or fellow-members will criticize them for their absence, but because somehow they feel down in their hearts that they ought to be here. That is the deep down religious consciousness of America. I like these things, and many others, about my country, and these I will defend against my foe.

Religion Must Face These Things

What is the challenge of all this to religion? Why is it considered appropriate to speak thus in a sermon? There are several reasons for it.

The Threat to Our Religious Freedom

One of them is this: Our religious freedom is endangered by the philosophy and practice, the threat, of communism.

There is a powerful influence exerted by the Christian forces of this land, in spite of our weakness, failure, and sin. Sometimes we men in the ministry are discouraged by what appears

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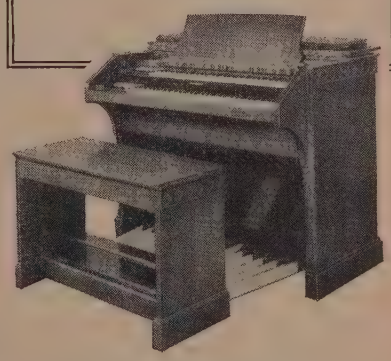

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to us to be the indifference, the shortsightedness of our people. Some measure of this discouragement is justified. For the influence we wield is so short compared to what it might be, or what we could bring to bear upon the world.

To all expressions of the religious impulse within our land, there is the gravest threat and danger from communism. Fundamental to our way of life is freedom. One aspect of our freedom is religious freedom. We even allow communists' freedom to exist as a so-called "political party" and to meet openly, protected by law in their right so to do, well knowing that they seek the overthrow of freedom for all save themselves. We know too that if once they come to power, we and our religious organizations and practices would be among the first to be destroyed by them. Yet often we are religiously complacent over these facts.

To be sure, many forms of the religious life we see around us seem to many of us foolish. Some forms seem sinister and threatening. But religious people must be like Voltaire, I believe it was, who declared, "I do not agree with a thing you say, but I will defend to the death your right to say it."

But it is the freedom that we enjoy that is threatened. This freedom imposes upon us vast responsibility for teaching, guidance, training, as well as the most genuine humanitarianism. But that is part of the price we must pay for the values we enjoy.

So, if we believe in religion at all; if we believe in freedom of religion as one aspect of the way of life of a free democratic people; we would do well to see our religious obligation to oppose the spread of communism. We would do well to make our religious life so strong, and our practices so helpful, that no communist can possibly offer anything that pertains to the good life, that we have not already secured to our people.

We Must Improve the Conditions of Life

In addition to the challenge to guard our religious freedom, even to the point of granting it to others who would be hurt thereby, there is the challenge to us to seek ever to make the conditions of our life so strong, so fair, reasonable, just to all, of whatever state and condition, that hostile charges will not be justified, and false philosophies like communism will find no place among us.

One needs but to travel the highways of some portions of our land to see signs of economic need; and a visit to the poorer sections of some of our cities would stir any heart. The staggering needs in the field of common edu-

(Turn to page 44)

Biographical Sermon for May

Daniel Edgar Morgan — Jurist, Civic Leader

by Thomas H. Warner

Hear the causes before your brethren, and judge righteously between every man and his brother. . . . Ye shall not respect persons, but ye shall hear the small as well as the great.—Deuteronomy 1:16, 17.

DANIEL EDGAR MORGAN was born August 7, 1877, at Oak Hill, Ohio, a Welsh community in the soft coal fields. He died May 1, 1949. He was the son of Elias and Elizabeth Morgan. His father died when Daniel was a small boy. His mother lived until she was past ninety.

Upon graduation from high school, Morgan entered Marietta College. After two years there he went to Oberlin College. He was graduated in 1897, at the age of eighteen, one of the youngest students ever to be given a degree there. He entered Harvard Law School that fall and was graduated in 1900 with honors. He began the practice of law in Cleveland in 1901.

Morgan was always an ardent Republican. His first office was as a member of the City Council to which he was elected in 1909. Running for city solicitor at the next election he was defeated. He was a member of the Commission which wrote the charter under which Cleveland operated from 1913 to 1923.

Morgan came back into active political life in 1929 when he was elected to the State Senate. Among other legislations he put through Ohio's election code. The election laws had not been revised for fifty years and were in a hopeless muddle.

Cleveland best remembers Morgan as its city manager and as appellate judge. He early demonstrated his ability as an executive. For ten years the job of getting a new scale of water rates for the city and suburbs had been hanging fire. He soon secured a scale which raised the rates of every municipality served by the Cleveland water works. He also led to victory a five-year program of bond issues.

After Morgan had been in office less than two years, the mayoralty system was restored. He ran for mayor in 1932 but was defeated. He was also unsuccessful in his attempt to secure the Republican nomination for governor in 1934.

On May 15, 1939, Governor Bricker appointed Morgan to the Court of Appeals. As a member of the appellate court Judge Morgan was known as a model jurist—able, conscientious, dignified and humane.

In 1946 he handed down the famous "no children, no pets" eviction opinion. It was finally reversed by the Ohio Supreme Court, but it led to reforms in several parts of the country. His opinion held that to evict a couple because of the birth of a baby was against public policy and therefore unlawful.

Judge Morgan was rugged in appearance. But he was modest. He was sympathetic with the underprivileged and downtrodden, but at the same time he was free from prejudice. He early supported and fought for suffrage for women.

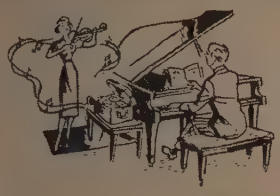
When he was city manager, one afternoon he received a delegation of physicians from City Hospital who were opposed to the assignment of a new interne there. The new interne was colored. He sat back in his chair and let the doctors talk. When they had finished he said, "Gentlemen, we once fought a war over that in this country." That was the end of the protest, and a new policy was inaugurated at the City Hospital.

On day, in 1931, Morgan saw a long line of men lined up at Public Hall to apply for "make work" jobs in the city park system. The men were afraid to quit the line to get something to eat lest they should lose their places. A benefactor sent round sandwiches and coffee in large quantities. They cost $250. The donor was City Manager Morgan, but only one or two persons knew about it besides himself.

People were somewhat perplexed when Morgan failed to achieve the Republican nomination for governor in 1934. The reason was that he refused to make a deal with powerful utility interests.

Judge Morgan marched in a left-wing parade. He knew the identity of some of the organizations, but it was a protest against lynching. He was against lynching and he marched.

Judge Morgan was a member of the Cleveland and Ohio State Bar Associations. He belonged to the Union, University and City Clubs. He was a member of the Cleveland Welsh Society and the National Association for the Advancement of Colored People. He



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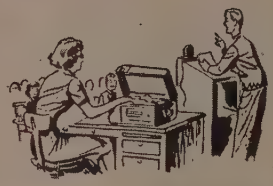

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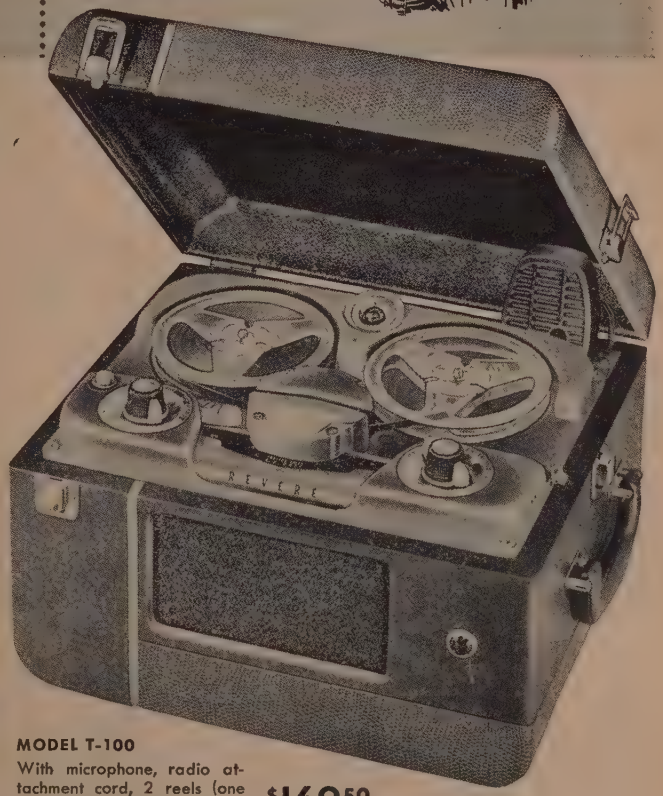

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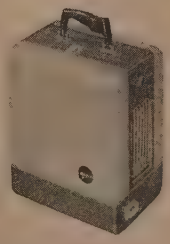

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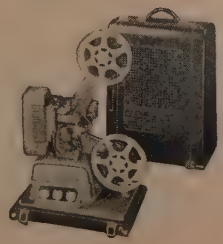

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Judge Morgan was the recipient of honorary doctors' degrees from John Marshall Law School and Western Reserve University. In 1947 he received the outstanding public service award of the Citizens League. He was given the Charles Eisenman Award for 1948, as "a successful lawyer, a courageous and tolerant citizen, a learned and respected judge, and a wise and understanding humanitarian."

Mayor Thomas A. Burke of Cleveland, paid this tribute to his memory. "Don Morgan was an outstanding citizen. As a legislator, city manager and judge, he served his community well. His loss will be deeply felt."

And Governor Frank J. Lausche said: "The significance of the loss to the people through the death of Judge Daniel Edgar Morgan will be beyond expression. He was a good man. He embodied the thought, the humility and the courage indispensable for the continued life of America. The passing of Judge Morgan is a bereavement not only to Ohio and the nation, but also to the world."

The Enemy Within Our Gates

(From page 42)

cation confront us. The discrimination that exists on racial and economic lines threatens. The need to make strong the three basic features of our life, home, school, and church, calls for the best efforts of all of us. Until these needs are met in fair measure at least, there will be soil for the growth of communism.

Church People Must Be More Christian

In addition to the charge that we guard our religious freedom, and make right great wrongs and great needs, there is the special challenge to church people, such as we who are met here today, to make our religious life and the organizations that express it, as strong as is possible.

We must find courage to meet our own personal problems, which are many and vast, and cannot be met in our own strength.

We must make the organized expression of our religious life strong. This cannot be done by dilly-dallying, or shilly-shallying in regard to religion. When one sees how religious freedom is abused by people who want its benefits without accepting its obligations, one is appalled. For religious freedom often becomes freedom to ignore, neglect, or even to oppose religion. It is hard for one who has spent all his life in religious work to understand the attitude of many church people, and others who are otherwise fine citizens. Is it not possible for us to see that the final issues of life: the strength, courage for good living, the program of genuine service to humanity, the moral and ethical strength needed in every area of living; are all bound up with what we mean by religion? Then how could we withhold time, money, devotion from the church, which has proved to be the center of religious values and the strongest foe to that oppression that totalitarian systems always impose?

I greatly fear that our own indifference and weakness will allow the enemy within our gates to become strong. I fear an indifferent church. I fear the consequences of church membership without genuine piety and sincere religious devotion. I fear the consequences of the halfhearted teaching of our children, so that they grow up religiously ignorant, many of them unacquainted with the Bible, with prayers, with habits of church devotion, with moral ideals and standards, largely because we, their parents, have been indifferent or unwilling to deny ourselves trivial pleasures in order that our children may be taught and trained religiously.

We Must Face and Meet the Challenge

Communism, we must conclude, is a politico - economic - religious philosophy and practice, utterly godless, obviously and patently subversive, refusing to acknowledge any ethical standards of personal conduct or morality, that is threatening the world, our fair land as well as all others. We in this country are the only people, apparently, with a sufficient experience of a better way of life, the resources to make our opposition effective, and the moral courage to support it, who offer it any real opposition. But it is infiltrating into many areas of our life. It threatens us. We need to oppose it. And we need to know what we are doing when we oppose it, so that we may be effective.

We cannot successfully combat it with military might. It can muster as much strength as we perhaps. Nor can we defeat it by the employment of legal means, though this is helpful, just as real military might is necessary. We cannot defeat it by invective, although the writer can think of pungent words he would like to use, and often would pray God to grant him strong but pious language, suitable to a gentleman of the cloth, with which he could express himself.

We have the best weapons in the

world with which to defeat this foe. We can make our own character strong, and our devotion to the church so sincere and genuine; we can make ourselves fair and just to all within our land, so that no person of color, no economically suppressed individual, can fail to see how much better our way of life is than that offered by the fictitious and false claims of communism; we can make ourselves so strong militarily, that if force is necessary we can stand up and challenge our foes; we can find, if we have them, and develop if we do not, statesmen so wise that our far-visioned policies will win the support of all aspiring peoples throughout the world; we can employ our vast productiveness, our science, our educational systems, our tremendous resources not, as is so often charged, for our own selfish ends, but to benefit all mankind. These things we can do.

But more especially, we can, through individual religious groups such as this delightful church family to which we belong; and through cooperation with the many thousands of others of like sort throughout the land; develop a society so strong, self-reliant, cooperative, fair, just, and genuinely Christian, that no communist subversiveness, no foreign armies, even though armed with atom bombs, no mass of lies about our acts or impugning of our motives, no false propaganda dinning in our ears or beating against the battlements of our spiritual defenses, no, not even the gates of hell itself, shall prevail against us. For the mightiest force in this universe is God; and the mightiest force in this world is human character developed under God, so strong that perforce it belongs to eternity itself.

Ministerial Oddities

(From page 6)

been found for him by a schoolboy, looking through a hymn book:

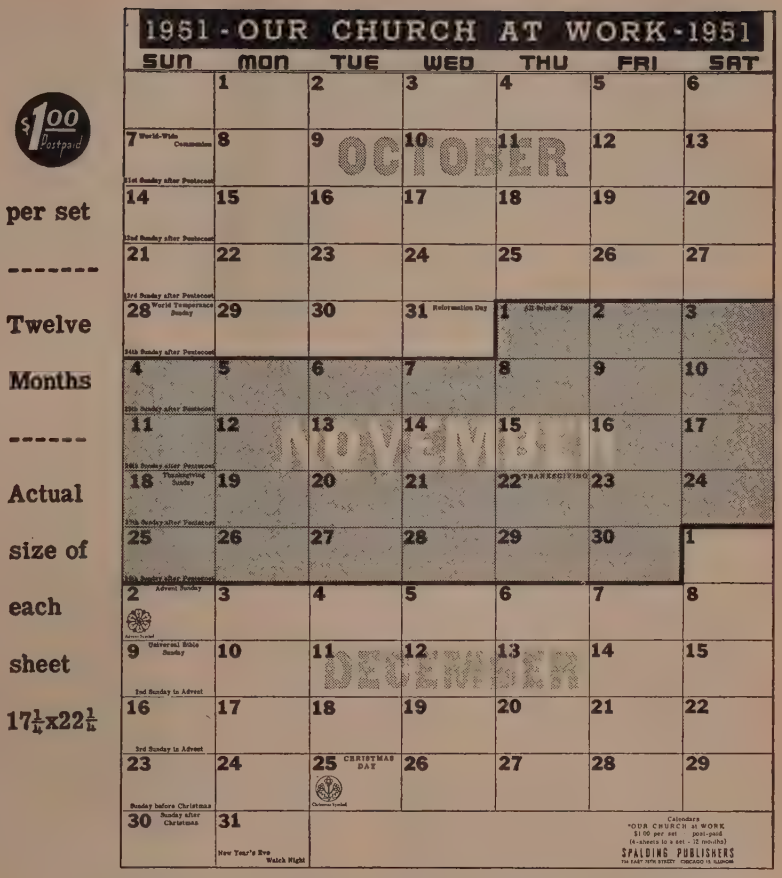
Teach us delight in simple things,
And mirth that hath no bitter stings.

* * *

It is said that the Egyptians have no lack of holidays. One year's calendar showed that there are fifty-two Sundays, fifty-two Hebrew Sabbaths, and fifty-two Moslem Gummah. There are four New Year's Days—the new style, the old style, the Jewish and the Moslem; two Christmas days—new and old style; there are Turkish and Jewish fasts and the Carnival—in all 173 days of the 365 days.

* * *

According to the *Christian Herald* (England), the housewives of St. Teath, Cornwall, always take their cookery problems to the vicar, a 41-year old bachelor.



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Dollars From Sense and Nonsense

Lots of Ideas for the Women—and the Men—Here

*by Margaret Ratcliffe**

IN these days of inflation the common experience, even in churches, is to find one's dollars reduced to cents. The following are a few suggestions for reversing the process or at any rate for producing dollars from sense — and perhaps from nonsense.

The actual Dixieland Minstrels rang the bell with another entertainment of songs, dances, instrumentals, jokes, and even some magic. The capacity audience for the two nights, which knew everybody who was taking part, declared it was quite a show, displaying an incredible vitality. The chorus consisted of the boys and girls from the Junior Choir and others from the Church School, who had good voices and a keen desire to have a part. The specialty numbers presented the theatrical talent of the church school which would otherwise go unnoticed. With their songs, jokes, and antics, Bones, Tambo, Rastus and Ebenezer, the end men with their black faces, brilliantly colored shirts, white gloves and tambourines, produced a highlight of hilarity. As a result of this entertainment the church school treasury was increased by approximately $300. Not only did it cost fifty cents to be admitted but also twenty-five cents more to be a booster and have your name printed on an insert in the program.

Since our choir director had spent several months in Europe last summer, the choir grasped the opportunity to have him show on the screen the excellent colored pictures depicting his trip. The proceeds of this occasion, where the admittance charge was thirty-five cents, is to be used for the choir robe fund. In addition as the people chatted in groups afterwards, they had the privilege of purchasing coffee and doughnuts, served by the choir, for ten cents.

Whenever the Christmas season rolls around each year, the Theta Alphas, a teen-age group, purchases Christmas wreaths wholesale and, after decorating them with berries, cones, and ribbon, sells them for $1.50 each.

The Unquity Club, an older young people's group, continues with its waste paper collections every two months, which it finds profitable as the club has net returns now of well over $1,000. Cards are sent out stating the time and dates of the next paper collection to the members and friends of the church. Part of the card is to be returned by anyone who has newspapers or old magazines. Two nights are set aside for each collection, the collected paper is dumped behind the church, and a dealer calls for it the following day.

One of the groups of the Emerson Association, a woman's organization, sells boxes of cards of etchings of famous places around town, one of which is our historic church. The original sketches were drawn by an artist who contributed her services. Each box of twelve cards, which can be used for notes and Christmas cards, sells for $1.00 and, by the way, this organization hopes to sell 600 boxes.

Trinket Teas are apparently still a popular means of raising money in some private schools. At one of these, cards were sent out beforehand to all teachers, alumnae, and friends of the school inviting them to bring any of a list of suggested articles of old jewelry, etc. The guests were directed to place the articles they could contribute in a

*Mrs. George B. Ratcliffe, Milton, Massachusetts.

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sealed package bearing their name and bring it with them to the Trinket Tea at the school. The people contributed their discarded jewelry or extra knick-knacks, at no cost to themselves. An appraiser bought the entire treasures, thus bringing in money for the school quite painlessly. From the sale of such articles a friend tells that at Radcliffe College they cleared over $600. Perhaps some organization of a church could solicit much from a whole congregation.

The highlight as a money raising scheme and as a top entertainment, which I attended a short time ago, was "The 20-40 Sketchbook," a performance presented by the 20-40 Club of the Universalist Church, Stoughton, Massachusetts, where apparently the ages of the club members range from twenty to forty years. This idea for a show was conceived and directed by one of its talented members.

Sketch One setting was a rehearsal for Mr. Dudd's new show with song hits like "There's No Business Like Show Business," "In Your Easter Bonnet," and "Buttons and Bows."

Sketch Two setting was "The 20-40 Night Club" with the night club guests forming the background for the floor show and with song hits like "Back in Those Crinoline Days," "On a Bicycle Built for Two," "A Kiss in the Dark." "The Little Soubrette," "Casey and His Strawberry Blonde" and "Some of These Days" accompanying the brilliant acting and dancing of the suitably garbed actors. Great roars of laughter rose when the dashing skit entitled "In the Days of the Flapper" and the energetic collegiate boys, in their voluminous raccoon coats giving their humorous yells, took place. Also included in this sketch was the depression with its breadline of comic hobos singing "Ain't We Got Fun." Further, a positive riot was the birth of the Dionne quints. Screams of hysterical laughter rose when Papa Dionne and the chair in which he was sitting finally collapsed at the sight of the fifth baby. Other old time hits which followed included "Happy Days Are Here Again," "I'll Be Seeing You," "Cruising Down the River," enthusiastically sung by bobby soxers, "I'm Just Wild About Harry," showing Harry Truman with familiar mannerisms, and "You've Gotta See Your Mama Every Night" featuring the one time famous Mae West with her "come up and see me sometime" antics.

How we laughed when the bathing beauties appeared in their various and sometimes ridiculous historic costumes illustrating the gay nineties with the song "If You Knew Susie," the twenties with "Margie," the thirties with "Don't Bring Lulu," the forties with

"Annabelle Lee" and Miss 1950 wearing the latest model of a scanty white bathing suit with no one even venturing a whistle! At last we were really exhausted from laughing and vigorously clapping as the whole cast sang its closing number "There's No Business Like Show Business."

The huge success of the production depended upon the cooperation of literally scores of people. Costume attire came from everywhere and the town librarian, as you might expect, gave valuable service. When my hubby and I arrived about ten minutes before the rising curtain, we found the entire Opera House was packed and men were standing and indeed stood through the whole performance, which lasted about three hours. Because it was a large cast, it naturally attracted to its performance the actors' friends and relatives in addition to the church and town people. With the price of the tickets seventy-five cents each, the club cleared approximately $500 after paying for costumes for a cast of over sixty people, some of which ranged as high as $50 each and would, no doubt, be kept for future use.

Since our people had just contributed generously toward the building of our new parish house, the problem of how to secure the necessary money for new colonial pews for the church auditorium presented itself. In the first place the Junior and Senior choirs, by sponsoring two dinners, a play, a musicale, an auction sale, etc., raised sufficient money to buy pews for both choirs. One Junior choir boy, for instance, constructed winter bird feeders out of wood and, after selling them for $1.00 each, gave all the money to the choir pew fund.

A chart of the rest of the pews was drawn and hung in the vestibule of the church. The minister and the chairman of the Prudential Committee made appeals for two successive Sunday mornings, and letters and cards were mailed to the members and friends of the church, stating the need and the price of a whole pew, a half, and a sitting. At the same time it was suggested that whole or half pews might be taken as memorials and that suitable small brass plates would be attached to each pew to designate it as such. Out of the church archives was hauled an old seating plan which was also placed in the vestibule—with what result? A family of Bents, seeing the old Bent pew number seven, which belonged to relatives a long time ago, decided to take number seven again as their pew. The deacons took one in memory of a deacon who had recently died, the woman's organization and the church school took one apiece, a former minister's son took one in memory of his father, some individuals took whole or half pews in memory of mothers, fathers, and sons killed in the war, while others took them as gifts. One woman, an artist, hired herself out to paint a mural on the walls of a house and donated the money thus earned to the church for the purchase of a whole pew. So, at the time of writing it looks as if all the pews will soon be underwritten. The names of the donors are neatly printed on the chart which helps to spur others to invest immediately in this worthwhile project.

"See you at the May Breakfast" was on the lips of many anticipating an outstanding annual event. Town officials as well as whole families of our church people turned out en masse to enjoy breakfast in Huntington Hall of our parish house. This undertaking, widely advertised through newspapers and posters, was sponsored by a group of the woman's organization, ably assisted by a few men. Fruit juice, pancakes with butter and syrup or bacon and eggs, as well as hot muffins with jam and coffee tempted the most pernickety appetite. Soft music with flowers and ribbons decorating the hall and a Maypole enhancing the center of each table furnished the pleasant atmosphere. Besides, there were low tables where small children ate and the nursery full of toys with a couple of attendants where little tots were parked free of charge. From 6 a.m. until 11 a.m. breakfast was continually served. Although the admittance charge was only fifty cents per person, the group cleared about $150.

UPHOLDS WATER CHARGE TO CHURCHES

Milwaukee, Wisconsin—Circuit Judge William F. Shaughnessy has refused to issue an injunction forbidding the city of West Allis, a Milwaukee suburb, to charge churches for water. The order was sought in a taxpayers' suit by Robert Beaudry, a West Allis attorney.

Last January 10 the state public service commission ordered West Allis to cease paying the churches' water bills, contending that the payment violated Wisconsin statutes.

Mr. Beaudry based his suit on a resolution passed in 1926 by the West Allis council, permitting such payment.

Judge Shaughnessy maintained that the council resolution was illegal because it provided for taxation of a private person in that taxpayers necessarily had to be assessed to pay the water bills.

The West Allis council on April 3 rescinded the 1926 ordinance. The vote was 7-0.—RNS

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Calm at the Heart of the Storm

*A Sermon by Roy A. Burkhart**

And behold there arose a great tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep.—Matthew 8:24.

WE never tire of the story of Jesus and his disciples in the storm. Every time we read it or hear it told it affects us with new vividness, new meaning. Jesus himself slept in the storm, but when the ship began to take water, the disciples awoke him. Did he call out in alarm? Jump up hastily and rock the boat? Expend his energy in useless panic? No, we cannot imagine him behaving like that. Calmness is the very essence of his nature, and a basic component of his healing power. His gentle attitude inspired calm, and his words we know were spoken quietly and with only mild reproof: "Why are ye fearful, O ye of little faith?" He himself was rich in faith and therefore knew no fear; he could sleep even in the storm.

Then the story tells us he arose and rebuked the winds and the sea and suddenly there was a great calm. And the men marvelled at what manner of man this was that could command the elements. You can make up your own mind whether to take that part of the story literally or symbolically, but this much we can say: No one has yet explored the full power of the human mind. Dr. Rhine of Duke University tells us that the mind when highly developed can influence moving objects. Many great thinkers in the past have sensed the power of the mind. Emerson said:

Every thought which genius and piety throw into the world, alters the world. *(Essays, Second Series; Politics)*

And Manilius had this to say:

Nothing can withstand the powers of the mind. Barriers, enormous masses of matter, the remotest recesses are conquered; all things succumb; the very heaven itself is laid open. (*Astronomica*, Bk. i, 541)

We know that when a man responds to God, when he lets the good that is his true nature flow through him, he can become a powerful influence for good on the lives of other people. As we said last Sunday, Jesus penetrated the heart of the universe in a day long before scientific analysis; that he was especially alive and had special power we can hardly doubt. It is possible that Jesus did have the insight and power to calm the storm, but this we do know: he could quiet the storm within other men's minds. He could help men find quiet within themselves. This he proved again and again in his ministry. He could lead men to know calm at the heart of the worst storms. He himself maintained calm at the time of greatest physical testing, when he was on the cross. Instead of crying in anger or anguish, can you not hear him even now in his infinite mercy saying, "Father, forgive them; for they know not what they do"? (Luke 23:34) Yes, Jesus could find calm at the heart of the storm.

II

It is interesting that in the story the boat was on the high seas and there was no thought of fleeing before the storm, of running away. Jesus and his disciples did not escape the storm; they transcended it. That is the lesson we can carry away from the story. We cannot run away from the storms of life; we must face and transcend them.

Perhaps I have told you before a parable I once heard, of a violent storm that came to a rocky harbor. As the captains of the various ships saw it approaching they put down extra anchors to make themselves, as they thought, secure. But the captain of one small boat had a different idea. He lifted anchor and nosed his ship out into the sea. The next morning when the storm had spent itself and calm had settled over the harbor, the great ships that had put down extra anchors were wrecks along the rocky shore. Only the little ship that had faced the storm survived. By heading out into the sea and riding the waves it triumphed. The others by making themselves rigid against the storm were broken by it.

We cannot escape the storms—the disappointments, frustrations, interruptions and defeats of life; but as the parable so clearly points out to us, if we face the storms we can triumph; we can ultimately ride into the calm. And as the Biblical story shows us, by an attitude of faith and courage we can actually find calm at the heart of the storm.

The storms of life can even serve a purpose. "Sweet are the uses of adversity," as Shakespeare reminded us. The storms of life can actually add to the triumph and increase the calmness within. This sounds paradoxical, but anyone who has been close to people at their times of greatest stress can bear witness to its truth. We know it from our own experience.

III

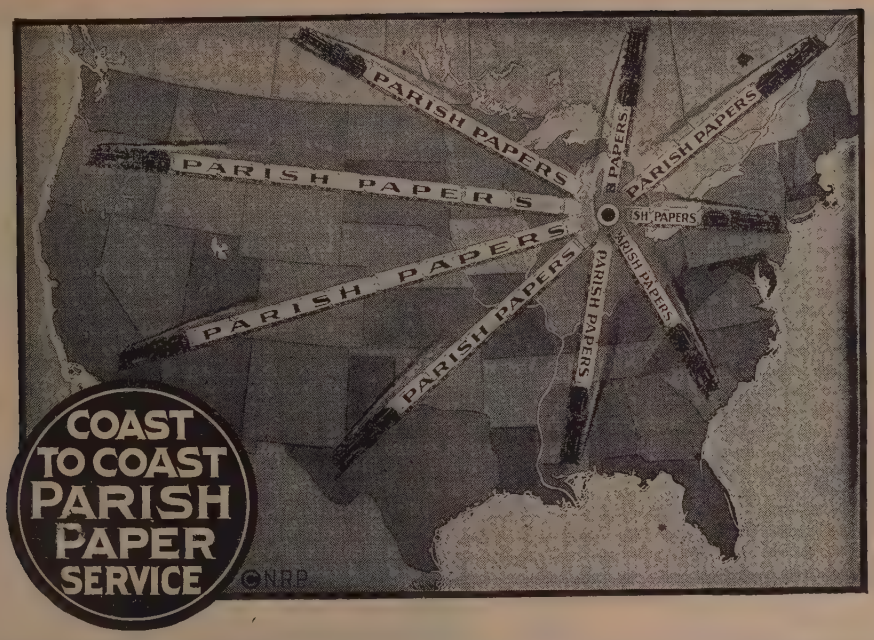
When the disciples found themselves in danger they awakened Jesus. If we would find calm in the heart of the storm then we must find the way whereby the Christ in each of us may be awakened. For when we come to know the Christ within, the real self, as we have often said, then we know calm, then we know healing. Then we are aware of the Source of life. Then we are aware of people. Then we have inspiration, vitality, courage—all that is necessary for triumph in life. When, ever the Christ in us is awakened we are vital. Our minds become illumined and the body itself becomes whole. We know the peace that passes all understanding. We have the state of being that is life in the full. We are happy—and it is our nature to be happy. Then there is a flow of love from us out to others. Then we have the power to overcome. Then we have a deep inner quiet which no outer storm can disturb. Then there comes to us the amazing capacity to share that quiet. That peace actually becomes contagious.

This week a woman told her minister that after a tempestuous time she had come into a new quality of inner calm, and as she came into it she became aware that her son had caught it from her. The peace that was in her had been transferred to her son, as was evidenced not only by his attitude but by a marked change in his physical condition. Yes, unwittingly or not, we influence those around us. That is why it is so important that instead of passing on attitudes of fear and anxiety and resentment and hate we make ourselves channels for the spreading of confidence, of love, of peace, of inner calm. When the Christ within us is awakened, when we come to know the real self which is Christ, or insofar as we do, we will have everything necessary for a right and healthy state of mind and for a healthy bodily tone.

Last Monday night I listened in on a discussion led by a man in one of our research groups. A young layman of this church told that when he had been ill in Grant Hospital, following a heart attack, a minister had come to see him. As he left the minister said that during the following hours he would keep the young man in his thoughts and in his prayers. That night the young man slept for the first time since his attack, and from then

(Turn to page 52)

*Minister, First Community Church, Columbus, Ohio.



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Scheel Religious News Service

Calm at the Heart of the Storm

(From page 50)

on he made progress on the road back to health. He now felt he was fully recovered. The contact with the minister had removed the stress, brought him inner calm, and he was sure that that had something to do with his recovery. His was a stirring testimony. To look at that young layman is to know that his body is healed. To see the light in his face is to know that the Christ in him has become awake.

Following the wonderful testimony of this young man, the leader of the group leaned forward and told how when he had been ill a certain person had come to see him and had laid a hand on his arm. Something happened between the two of them that it is hard to describe, but from that time on the man who had been ill felt a new quiet within his mind, and almost instantly an improvement in the condition of his body.

What those two men were saying to each other and to the group and what the woman reported about her relationship with her son is exactly what happened between Jesus and his disciples. The Christ in Jesus was fully awakened, so he spoke the words of peace, and calmness came over the place because it was in the hearts of the men. That is how peace always comes. It comes from the mind that is centered in God, the soul that is alive with Christ, and the body that vibrates with the very life that is God.

If the Christ in each of us is awakened then we are happy, then we know peace, then the details of life begin to organize themselves into a healthy whole. We get maximum results from minimum expenditure of effort. There is a strange plus in all we do. There is fulfillment for us; but what is more, as we have said, we can—indeed we must—share this new life with others. We share confidence, we share faith,

we share enthusiasm; and through this new closeness to others comes guidance and healing to those around us. This quality of aliveness and awareness is the most contagious and most hopeful thing in the world. Let us never take it for granted or neglect its potentialities. Let us never allow the channel to be blocked in us, for only through the spreading of this calm can peace ever come to the world, can the storms of war be quelled, can our boys be free to live their lives to normal fulfillment, can we ourselves be safe from atomic bombs.

IV

For we must carry the analogy of the story a step further. The ship of humanity is in danger. The Christ in each of us must be awakened, that he may have the chance to speak his calm, to spread his message of peace, to do his deeds of love. This we know: that when the Christ in each of us is awakened we bring our very best in love and helpfulness and understanding and sensitivity,—to our study, to our work, to our intimate relations of home and love and friendship, but also, on a wider scale, we feel close and give of ourselves to all people. When the Christ in each of us is awakened, not only do we bring our best to those nearest, but we enter into the fullest meaning of brotherhood and sisterhood by giving our best to all of God's children.

Let us stop and take stock of ourselves. We who live in this community have been specially blessed with the material things of life, so much so that we have often become starved for the spiritual things. In fact we are embarrassed by the economic abundance that has been heaped upon us. We have so much we cannot use it all. We become bogged down in it, while others are crying out for the need of it. So many clothes hang in our closets we cannot wear them all; our cupboards are cluttered with gadgets that we have not time or energy to use. We have so much food we eat more than is good for us. We have become blinded to the condition of the rest of the world, or have allowed a hopelessness to overcome us. But this we must change. As Stringfellow Barr points out in his powerful booklet published by the University of Chicago Press, *Let's Join the Human Race*, the United States is a rich suburb surrounded by slums. What can we think of the rich man who ignores the slums? How long an the poor man in the slums refrain from rising in rebellion?

Let me just give you a few of the statistics Mr. Barr has compiled for our consideration. Each day of our lives 200,000 new babies are born on this

FACTS ABOUT FUND RAISING

THE first major function of a fund-raising counsel is to provide the services of a skilled research organization to determine whether an appeal for funds can be successful. This is vital. We will not undertake a campaign without first examining (at our expense) all the economic, industrial and social factors that determine the possibilities of success or failure.

This survey protects the professional reputation of our organization as well as the interests of the prospective client. A reputable fund-raising firm cannot afford to direct a campaign that is likely to fail because a failure injures its own business. Its success is measurable directly by the campaign success it achieves for the client it serves.

Once the survey shows that a fund campaign is feasible, our next major function is to draw up a detailed plan of campaign based on the data revealed by the survey. This plan sets forth the objective of the campaign and the step-by-step procedure for achieving it.

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The basic difference between using untrained volunteer workers and professional fund-raising counsel usually is the difference between failure and success. No matter how sincere and willing the unskilled volunteer may be, his interests are divided and he lacks the essential know-how that can be gained only from the day-by-day, year-in-and-year-out experience and training in directing successful fund campaigns.

Then there is the necessary literature such as brochures, pamphlets, letters, bulletins, instruction folders, newspaper and radio releases and advertising which, to be effective, must be prepared by specialists. This is another major function of the professional fund-raising counsel.

As to cost, like every reputable fund-raising counsel, we work only on a fixed-fee basis. This means that in no case is the service charge based on a percentage of the campaign objective or on the amount received in gifts. Just as a doctor or a lawyer charges a service fee, so the reputable fund-raising counsel charges a fee for predetermined services based on the length of time required for the campaign and the number of directors and associates required to carry out the job.

In addition to this service fee, the average campaign involves other expenses for postage, supplies, promotional literature and similar items. Expenditures for these items are made by the client on the recommendation of the campaign director.

These are a few of the essential facts about fund raising. For more details send for the informative brochure, FUND RAISING. Write Dept. Z3, B. H. LAWSON ASSOCIATES, INC., Rockville Centre, New York.

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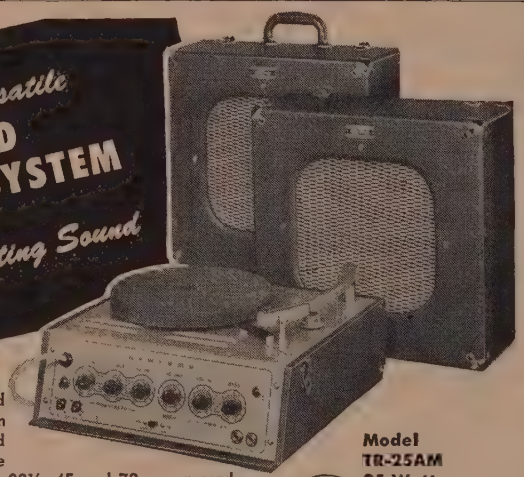

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earth. If you were one of those about to be born today, what would be your chances of being born into this rich suburb we take so much for granted? You would have less than one chance in twenty of being born in the United States. You would probably be colored, either black, brown or yellow. Your chances of being white would be only one in three. You would probably be born in a country where the white people have been thrown out for exploiting the colored, or where the struggle is still on to throw the white man out. You would have one chance in four of being born into a Christian home. It is much more likely that you would be born into Buddhism, Mohammedism, Confucianism, Taoism. If you were lucky enough to be born in the United States you would probably live more than a year; but if you were born in India you would have only one chance in four to live more than a year, and if you survived babyhood the chances would only be fifty-fifty that you would grow to maturity. If you were born colored outside the United States the chances are that you would be chronically ill all your life, from malaria, intestinal parasites, tuberculosis, or maybe even leprosy. Think of it! And if you were not actually ill you would suffer from malnutrition, lack of sufficient food or an unbalanced diet.

If you were born colored, as you probably would be, you would have one chance out of four to learn to read. It would be most likely that you would live in a mud hut with a dirt floor and only straw for a roof. You would almost certainly work on the land and, with never a chance to be or do anything else, see almost all of the fruit of your endeavor go to a landlord. It is appalling!

No wonder Mr. Barr feels that the issue before the world today is not communism, but misery. People as miserable as are most of the people of the world today are not afraid of communism. They are not bothered by the charge that communism is tyranny; for they have never known anything but tyranny. They are inclined to fall for the promises of communism, false as we know them to be, because in desperation they will clutch at anything that promises a change from an intolerable situation that capitalism has too long ignored and even now is making only half-hearted efforts to correct.

V

But you say, what can we do about this? The situation is hopeless. What can I, who am such a tiny part in all this mass of humanity, do to relieve such suffering, to bring to those who

need it what I cannot use and do not want?

First of all, if the Christ in us is awake then we will do all we can on a small scale in the place where we are, not only to spread the calm which means spiritual help to others and hence encourages growth of the ability in them to help themselves, but to give of our material substance, that they may have the health of body without which there can be no mental health or spiritual well-being in the world. If each person that is able did this, a great share of the world's misery would be eliminated right off.

We will give to the Red Cross, not only our money, but those of us who are able will give our services. We will give of ourselves. You will remember how in Lowell's poem Sir Launfal had long vainly sought the Holy Grail and only found it when in compassion rather than haughty condescension he shared his crust with the leper at the gate and broke the ice to bring him water. Then the leper was glorified and appeared to Sir Launfal as the Christ who said:

This crust is my body broken for thee,
This water His blood that died on the tree:
The Holy Supper is kept, indeed,
In whatso we share with another's need;
Not what we give, but what we share,—
For the gift without the giver is bare;
Who gives himself with his alms feeds three,—
Himself, his hungering neighbor, and me.

We will give our blood to the Red Cross, those of us who are well and can spare it, for to give blood is to give life. We should give because we want to give, but we can remember too that some day someone else's blood may save our lives.

We will give to the Community Fund. We will give clothing to the destitute people of Korea, many of whom are made homeless by the very bombs our boys are forced against their own personal wishes to drop on their fellow Koreans. Between now and Easter, as has been suggested, we will lay aside money that we would otherwise spend (often foolishly) on ourselves and then bring it for our Easter offering here. The church will then give this money to help feed the hungry across the world and do such significant things as to help support the Japanese Christian University, which promises to be an outpost of freedom in a part of the world that has not had opportunity to see what the fruits of freedom can be.

If the Christ in us is alive then we will do everything we can to advance the work of the United Nations organizations. What the World Health Organization is doing is a great step in the right direction and that work ought to be extended over all the nations of the earth. Anything that can be done to help the peoples of the earth to help themselves ought to be done. Our young people are raising money to send heifers to Europe; and that is a constructive thing. As spring comes along we should give seeds and anything else that is needed for the growing of enough crops to feed hungry people, as many as we can. Think how much brighter the outlook will be for a small farmer, on land perhaps depleted by centuries of war and lack of money for fertilizer to have what is needed for the growing of crops offered in brotherly love. That is constructive help. That is not charity; that is neighborliness. It is done in the spirit of the old barn raisings. When someone's barn burned down in the early days, the neighbors did not leave it to the discouraged and often helpless owner to get money and materials together to build a new barn. They all chipped in and helped, furnished materials and did the actual labor, not for pay but for love. And the lift the farmer got spiritually from such neighborliness meant as much or more to his morale than did the actual material value of the barn.

We are bringing a displaced family to Columbus. This we do because we love, and it should be witness to the world that we recognize our brotherhood to all mankind. We hope to bring five displaced persons here as students next summer. Such things are the least we will do if the Christ in us is alive. We need to spread the good things around, and we need to show the world that we do it out of love, out of neighborliness. We are coming more and more to appreciate that we live in one world and all men are our brothers. We should give continuing and increasing evidence in our actions that this is in fact our belief.

We ought to give our very best thought to the problem and do everything we can to help establish some agency through which our collective will to be neighborly, to help each other, can accomplish its objective on a world-wide scale. Stringfellow Barr proposes a bold idea. He points out what we all know that the American economy alone cannot stand the strain of giving all that is needed, that American business cannot alone hope to rebuild the world economy, and that for us even to try to do this alone creates distrust and hostility. We should, he said, call in the neighbors and consult with them, work with them, give of ourselves as well as our money; stop

(Turn to page 59)

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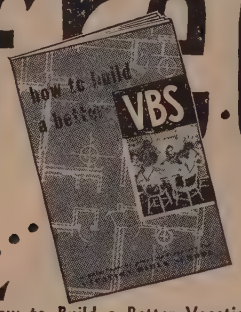

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SERMON STARTER

Under the Sun

I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.—Ecclesiastes 1:14.

O SPIRIT of Solomon that floats in the vast spaces of the world of spirits, O you that have cast off the garments of matter, which we now do wear, you have left behind you these words born of weakness and despair which did create in the prisons of bodies weakness and despair.

Now it is known unto you that in this life is a meaning not concealed by death. It is perchance that that knowledge, which is not understood until the spirit is freed from its earthly bonds, is withheld from mankind.

Now it is known unto you that life is not as a vexation of spirit, nor that all under the sun is in vain; but rather that all things were and are marching toward the truth. Yet we have clung to your words and pondered deep on them and have not ceased to reckon them as shining wisdom. But they are a darkness that loses the mind and obscures hope, and you are knowing of that.

Now it is known unto you that ignorance and evil and tyranny have good causes. And we see not beauty save in manifestations of wisdom and the result of virtue and the fruits of justice.

Well do you know that poverty and grief purify the human heart, and that our bounded minds see no free thing in life save happiness and ease.

Well do you know that the spirit is going toward the light in face of the obstacles of life, yet do we still recite your words which tell that man is naught but a plaything in the hand of a Force unknown.

You did repent of your sending abroad a spirit to weaken love of this life and destroy the passion for the life to come. Yet did we continue your words.

O spirit of Solomon, who dwell in the region of the immortals, inspire those who love wisdom so that they take not the path of despair and disbelief; mayhap it shall be an atonement for a sin not intended.—Kahlil Gibran in *A Tear and a Smile;* Alfred A. Knopf.

POETIC WINDOWS

Thoughts

Thoughts come to me like mosquitoes in the dark.
They will not let me sleep; one comes and whines
To be written down, I try to ignore it at first.

It wakes me, it goes off, it returns and whines again;
I cannot sleep, as if I were in pain.

If the thought were a mosquito, I could slap
Or keep it away with a mosquito bar;

But it is a thought, and I must entertain
It partly in my half-awakened brain.

So I wake wholly, rise and set it down.
Then I can lay me down to sleep again.

Thus in the morning, like a pile of grain
I find my thoughts recorded by my bed,

And every mosquito in my mind is dead.

—Merrill Moore

Saints

To live with the saints in Heaven
Is bliss and glory;
To live with the saints on earth
Is—often another story.

Wish

My wish
Is not now for my freedom
Nor for sanity—
Not to be once more
Whole and clean again,
Free from that which lurks
Far, deep, inside my brain—
My wish
Is but to tell my story
To humanity
To let them know that God
Lives closer to the minds
Whose self-shields are destroyed,
My wish
Is for his love,
Even in insanity.
—Eithne Tabor (a psychotic) in *The Cliff's Edge,* Sheed and Ward

My Daily Creed

Let me be a little kinder,
Let me be a little blinder
To the faults of those about me;
Let me praise a little more;
Let me be, when I am weary,
Just a little bit more cheery;
Let me serve a little better
Those that I am striving for.

Let me be a little braver
When temptation bids me waver;
Let me strive a little harder
To be all that I should be;
Let me be a little meeker

With the brother that is weaker;
Let me think more of my neighbor
And a little less of me.
—Author unknown

SELECTED PROSE

Smiles and Laughter

The tendency of recent culture has been to tolerate the smile but discourage the laugh. There are three differences involved there. First, that the smile can unobtrusively turn into the sneer; second, that the smile is always individual and even secretive (especially if it is a little mad), while the laugh can be social and gregarious, and is perhaps the one genuine surviving form of the general will; and third, that laughing lays itself open to criticism, is innocent and unguarded, has the sort of humanity which has always something of humility. The recent stage of culture and criticism might very well be summed up as the men who smile criticizing the men who laugh. We may read in any current novel, "Grigsby stroked his chin and smiled a rather superior smile." We seldom read, even in a novel, "Grigsby flung back his head and howled at the ceiling with a slightly superior laugh." The moment Grigsby abandons himself so far as to laugh he has lost something of that perfect superiority of the Grigsbys, for which they are famous in fashionable circles, and for which so many of their fellow-creatures would love to kick them, as old Weller kicked Mr. Stiggins. The only difference is that it is Mr. Grigsby who is allowed to be cruel; because of the lack of simpler and humbler men to enjoy the innocent pleasure of kicking him. In the mind of Mr. Grigsby, at that exquisite moment when he smiles, there is infinitely more cruelty, in the sense of mere malice, than there was in the mind of Weller when he applied the boot, or Dickens when he wrote the book. The chief mark of the most modern change in the world is that milder social manners do not go with warmer social feelings. The chief fact we have to face today is the absence of even that amount of democratic comradeship which was involved in coarse laughter or merely conventional ridicule. * * * It is obvious in a thousand ways that there was more communal sentiment, or if you will, sentimentality, in the camps where Bret Harte's ruffians brandished bowie-knives and revolvers, or in the public-house cellar where Mr. Bardell was knocked on the head with a quart pot, than in many a modern intellectual circle in which the soul is at last finally isolated, like the heads in hell held apart in their rings of ice. Therefore, in this modern conflict between the smile and the laugh, I am all in favor of laughing. Laughter has something in it in common with the ancient winds of faith and inspiration; it unfreezes pride and unwinds secrecy; it makes men forget themselves in the presence of something greater than themselves; something (as the common phrase goes about a joke) that they cannot resist. The saint is he who enjoys good things and refuses them. The prig is he who despises good things and enjoys them. But when he hears a really good thing, which he really enjoys, then he can no longer despise it. On that awful and apocalyptic occasion, he does not smile; he laughs.—G. K. Chesterton in *The Common Man*

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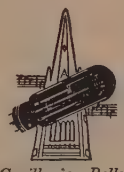

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Inspiration

We must insist upon the intermittent character of inspiration. Neither the poet nor the prophet is inspired all the time and the experience appears to have very little connection with conscious effort. The inspired man cannot summon the afflatus when he will. The poets at least are quite explicit on this point. "Rarely comest thou, spirit of delight."

We cannot kindle when we will
The fire that in the heart resides,
The spirit bloweth and is still,
In mystery the soul abides;
But tasks in hours of insight willed
Can be through hours of gloom fulfilled.

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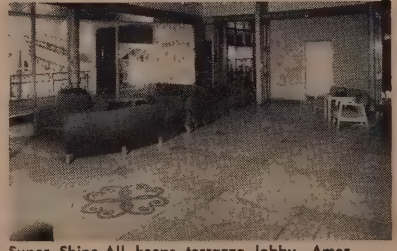

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able to endure the common day, in which normal people live with comparative contentment, and with the dread that may never be kindled again. The prophetic consciousness seems to have the same quality. The "word of the Lord" comes in moments of exalted apprehension and the revelation has to be proclaimed and applied by the prophet without the continuous assistance of the indwelling influence. St. Paul appears to have recognized the difference between those of his utterances which were certainly inspired and those which were not.

What then would a completely inspired person be like? If we take the idea of inspiration to its limit what conception do we obtain? The most obvious answer is that a completely inspired person would be one for whom the power of the indwelling spirit was always and certainly available. The note of intermittence would disappear. For such a one there would be no vain seeking for inspiration, but whenever his intention and will turned inwards, craving to know the will of God, he would find the response, the insight and the power for the given situation. I suggest that we should think in some such way of the person of Jesus—that is of the incarnation in its aspect of historical and psychological event. Jesus is the one completely inspired person and, because he is completely inspired, he is the temporal manifestation in a human life of the eternal word.—W. R. Matthews in *The Problem of Christ in the Twentieth Century*

The Ecclesiastical Politician

The New Yorker has a sharp, satirical view of the modern scene and often it has a cartoon which every preacher ought to see. Some time ago the magazine had a Whitney Darrow drawing which showed two ministers conversing in a comfortable, luxurious library. Said the older man to the younger: "Drawing from my not inconsiderable experience, Andrews, my advice to a young man ambitious of preferment in our calling is to steer clear of two subjects—politics and religion."—Gerald Kennedy in *With Singleness of Heart*

The Religion of Jesus

Can there be any other approach to the Jesus of Nazareth save through his religion? What other knowledge of him can be found? Outside the New Testament he is unknown. "A single passage in Tacitus, a possible confused allusion in Suetonius, scattered references (for the most part polemical in tone) in Jewish Rabbinical literature, and two passages (suspected of being

Christian interpolations) in Josephus constitute the sum total of the information with regard to the beginnings of Christianity which have come down to us from writers standing apart from the Christian tradition. Jesus is in a sense unknown. He was not a historically "great man," in the common assumption of those words. A man whose followers consisted of a group of artisans is not a "great man." Jesus counted for nothing in his contemporary life. He neither moved the destinies of nations nor took part in the high affairs of social or cultural power. He made not the slightest impression upon the general history of his day. As far as that history existed he did not exist. It was his religion that turned him into everything, joined by the understanding of it by simple men who looked for the nature of God and were concerned with the nature of men. The great movement of affairs swept over Christianity in the first two centuries of its existence just as if it never existed. Then, as now, the destinies of nations seemed to be involved in the splendour and tragedy of power. Then, as now, it was the Caesars who ruled the world and took so much thought, and manipulated so much evil about it. In the memory preserved of Jesus there is a mystery and a hope to be contemplated as deep and as triumphant as any that are likely to come to the human spirit.—E. G. Lee in *The Hibbert Journal*

BOOKISH BREVITIES

One of the finest contributions to the homiletical literature of our generation, and certainly one of the books no thoughtful pulpit craftsman can afford to miss—such, in brief, is my estimate of *The Royalty of the Pulpit*, by Edgar DeWitt Jones. This grand book is the result of many years of interest, perusal, appreciation, and critical interpretation of the famous Lyman Beecher Lectures on Preaching given at Yale since 1872. Dr. Jones is, I suspect, one of the few men who possess anything like the complete series of Yale lectures. In this study he gives us his superb analysis of approximately seventy volumes and includes brief studies of those few lecturers whose lectures have not been published. As might be expected from a scholar-preacher of Dr. Jones' eminence, what is quoted with rare discrimination, and commented upon with penetrating insight, represents the purest gold of the many volumes which make up the world's most distinguished lectureship on the meaning and mission, aim and art, of preaching. Interestingly enough, Dr. Jones points to the unfor-

(Turn to page 67)

Calm at the Heart of the Storm

(From page 55)

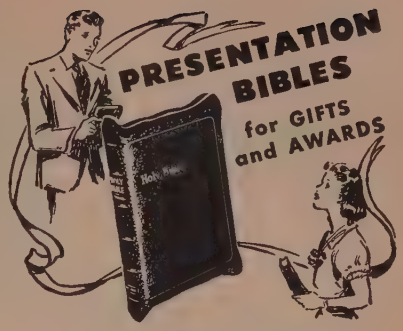
trying to be Santa Claus and start being brothers. We should, in effect, not stand off on some high cliff of aloofness created by our material abundance; we should come down to earth and join the human race.

We made the proposal here a few weeks ago that the United States establish a Peace Department, with adequate appropriations to use the methods of peace to bring peace, instead of the methods of war, which only vainly multiply wars. Mr. Barr goes a step further and suggests that the United Nations invite representatives of the nations and of the world to set up an agency that would be a World Development Authority, organized after the pattern of the Tennessee Valley Authority, whereby the peoples of all the world would join their resources together to distribute food where food is needed, to build where building is needed, to subsidize as did our government in the early days' projects of recognized benefit to all of the world—such as dams, railroads, roads, power lines, etc. He suggests that the governments of the different countries could help finance such an organization, but more than that, the individual people who believe in world help could contribute to it, not only their services where they would be helpful, but their money. They could invest in world development bonds, which would be in effect investing in world peace bonds. The world which spent two trillion dollars on the last world war, which profited no country, destroyed millions of human lives and practically destroyed human hope, can afford to spend as much as it takes to bring peace to the world.

Give the matter your best thought. Get a copy of Mr. Barr's book in the narthex or in the gym as you leave today (for only a quarter), and see whether you think his plan is the answer. If not, see if you cannot think of a better one. But don't just let the matter slide out of your mind. The need for action is urgent.

VI

And so a little story snatched out of the life of Jesus suggests to us how each of us can find the secret of calmness at the heart of the storm and share it in our intimate relations with those nearest us and then in our more complex relations with others, and finally on a gigantic scale with all the peoples of the world. Not in panic must we act, but calm and determined and steadfast.



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NEW BOOKS

Audio-Visual Aids

Church Use of Audio Visuals by Howard E. Tower. Abingdon-Cokesbury Press. 152 pages. $2.50.

Using Visual Aids in a Church by Earl Waldrup. The Broadman Press. 187 pages. $1.50.

Here are the two latest books in this field. Selections from each book appear in the columns of this issue. Mr. Tower, author of *Church Use of Visual Aids*, is the director of Audio-Visual Department, Division of the Local Church, Methodist Board of Education. His book is characterized by its functional practicability. From the first chapter entitled "Toward a More Adequate Program," to the concluding appendices the book treats the real, down to earth programs of the local church.

From the test of a projector to a covering of a window the descriptions are realistic and usable. I think that many churchmen—perhaps churchmen as well as clergymen—who are fortunate enough to get the volume will breathe a sigh of relief and say: "At last someone is going to direct us on the local church level. For further elucidation of this point see the excerpt and illustrations from this book printed in this issue of *Church Management*.

Earl Waldrup, author of *Using Visual Aids in a Church*, also writes with denominational authority. He is the secretary of the Division of Education and Promotion of the Visual Education Service of the Sunday School Board of the Southern Baptist Convention. The Southern Baptist Churches are a great fellowship with almost unlimited potentialities. Under the leadership of Mr. Waldrup these churches have been in the vanguard of the groups using visual aids for religious education. This volume has been written as a guide to the churches related to the convention. In a sense it is a text for the churches which are studying the program available to them. All kinds of visual aids, including the non-projected, are discussed.

The recommended technique for a program of audio visual aids is for a pre-introductory study by all parties concerned. This is a good book for that purpose. Both of these books are probably available in your own religious book store. If you can't find them there *Church Management* will supply them at the prices listed above.

W. H. L.

Worship

Restoring Worship by Clarice Bowman. Abingdon-Cokesbury Press. 223 pages. $2.50.

This book comes out of the rich experience of the author, who is a member of the staff of the Methodist Board of Education with special responsibility for leadership in the field of worship for youth. The theories and programs which she discusses have been tested in practice by her as director of religious education in the local church, in camp and institute programs.

Miss Bowman sees the need for worship as one of the fundamental problems of our day, a time when people in perplexity and even in terror need the peace and assurance that can come only through communion with the Infinite. But it is no mere appeal to drown our troubles in a mysticism divorced from reason and ethics that is presented upon these pages. Worship must be based upon the ethical principles of the gospel and the author points out one of the tragedies of American Christianity—that while labor unions and other groups meet inter-racially, Christians for the most part are segregated racially. The volume closes with chapters dealing with "Furnishing the Redemptive Leaven for Society" and the final word, "Suppose—" which opens before us the challenge of the possibilities if Christians would really find the power of God through worship and would put that power to work in human society.

The various fields of worship are explored and commented upon — the home, the cell, the church school group, the camp, and the church service. Of special value are the chapters on guiding the worship of children and youth. Pastors, church school leaders and youth counsellors will find this book deserving of a place in their study schedule and upon their shelves.

C. W. B.

Dynamic Worship Programs for Young People by Letitia W. Wood. W. A. Wilde Co. 198 pages. $1.75.

There will be little youth response to the program of the church unless there is more youth participation in the worship and activities of the church. Miss Wood is fully aware of this truth and has developed her book of eighteen dynamic worship programs in such a fashion as to afford ample participation by many young people week after week. There is much of the Bible in these worship programs, much of play, much of drama, and a great deal of music. They are dynamic in the sense that they touch and influence youth where they live by inducing all to have a share in the programs.

Obviously Miss Wood knows what goes on in the hearts and minds of young people and she gives evidence of having associated with youth in the church for many years. She leaves nothing to chance. At the beginning of each program she indicates the careful preparation that is necessary if it is to be effective. The program on vocation called A Career affords an opportunity for at least seventeen to participate besides starting off a discussion with such questions as these, "Is a life of adventure a life well spent?" and "Should parents decide their children's future?"

There cannot be enough of these books which give definite help to young people in the development of the worship programs in their organizations. In the hands of a competent counsellor with the will to carry the programs through week by week, young people should develop the capacity to develop their own programs.

It might be said in passing that these inspiring programs of worship are not limited to any denomination and are universally adaptable to different youth organizations. Any religious education committee would be wise to purchase this book as a permanently useful addition to the church library.

W. J. T.

Patterns of Devotion by Gladys C. Murrell. Abingdon-Cokesbury Press. 108 pages. $1.25.

There is always a need for good material for leaders of youth and women's groups. The minister may think there is some insincerity in the leader who seeks help from others in this way. He forgets that his training has made it easy for him to develop themes in this field.

Mrs. Murrell writes for these searching folks. The stories told are good and they are well told. The texts are to the point. The verses are appealing and the prayers brief and helpful.

The book has a mission and we think it will be splendidly received.

W. H. L.

Sermons

The Best of Dick Sheppard edited by Halford E. Luccock. Harper & Brothers. 162 pages. $2.50.

The House of Harper deserves the gratitude of readers of worth-while religious books for their publication of this series of the "best" of a number of eminent English writers of the past generation. Among those thus far represented have been John Henry Jewell, Studdert-Kennedy, Alexander Maclaren, and John A. Hutton. This volume of *The Best of Dick Sheppard* is a valuable addition to a distinguished series. Since Hugh Richard Lawrie Sheppard died in 1937, there are naturally many in active service who have been influenced by his dynamic personality, his original point of view, and his militant courage. These will appreciate having access to his "best" in a single convenient volume. And many of a younger

generation of readers will appreciate the opportunity of making his acquaintance.

The topics of the selected sermons and addresses indicate something of the verve and originality of their author. Among them are the following: The Conspiracy of Silence, If I Were a Dictator, Ask Yourself for a Reference, and Christianity or Catastrophe. Although much of Sheppard's material was circulated in America, it is probable that the only one of his books which had a wide circulation on this side of the Atlantic was *The Impatience of a Parson.* A number of items from this volume are included in the present collection of Sheppardania. Most of the material, however, comes from sources less familiar to readers in the United States. Other books freely utilized are *God and my Neighbor* and *The Human Parson.* Still other selections are apparently appearing within the covers of a book for the first time. Some are taken from the *St. Martin's Review,* a publication having for its background Dick Sheppard's distinguished ministry of the parish of St. Martin's in the Fields in London.

Not the least valuable part of this book is the brilliant, sympathetic and informing Introduction by Dr. Halford E. Luccock. It is less than ten pages in length but is worth reading and rereading for its own sake. It is safe to say that those who read the Introduction will read the book, and they will not be disappointed.

L. H. C.

The Word in Season by Hughes Wagner. Abingdon-Cokesbury Press. 176 pages. $2.00.

This volume includes thirty sermons arranged in groups according to the seasons of the traditional Christian Year. There are from two to six sermons for each of the seasons and they average about five and one-half pages each. The non-liturgical churches have made rather long strides in becoming conscious of these seasons. The natural rhythm of the Christian Year appeals to many people and, in following it, many ministers have felt a definite lift in their preaching programs. It is always interesting and, in this instance, refreshing to see how a minister in such a church has handled these varying themes.

S. L.

A Year of Children's Sermons by Joseph A. Schofield, Jr. W. A. Wilde Co. 219 pages. $1.75.

This is a revised edition of a popular collection of children's sermons. It is very apparent from the first page until the last that the author is conservative in his theology and does not miss a single opportunity of linking his stories with the Bible. In a number of them even texts are provided, while each story is perforated with references to Bible incidents and characters.

Although the stories are told in a sprightly fashion, no attempt is made at being clever or scintillating. The author writes with deep conviction and once again in this book ably proves himself to be a gifted story teller.

The book is composed of 53 stories, enough and to spare for the average church year. It can be put to good use by any minister or church school teach-

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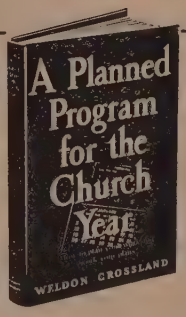

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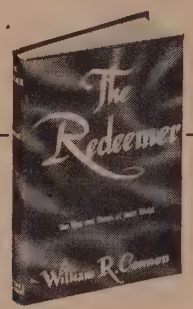

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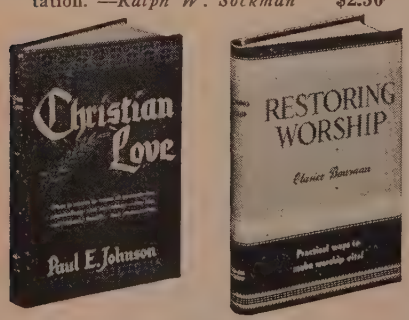

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er who is frequently called upon to speak to children.

J. S.

Junior Character Sermons by Jacob J. Sessler. Fleming H. Revell Company. 139 pages. $1.50.

Dr. Sessler is no novice at writing children's stories and sermons for he has an impressive list of books to his credit. This collection of character sermons is, like the rest of his books, deserving of wide reading and application.

The author reminds us in his Foreword that the "greatest need of the world is men and women of character." With that thought in mind he has compiled these stories with the specific purpose of helping "boys and girls achieve Christian character, and to strengthen them in the performance of it."

There is a noticeable directness about his approach and the reader is never in doubt about the various virtues which he is extolling, for each chapter is tersely labeled "Faith," "Humility," "Patience," "Self-Control," etc. The author links up some of these chapters with various seasons in the church year such as Lent, Good Friday, Thanksgiving and Christmas.

Dr. Sessler writes with dignity, good grace and virility. There is nothing maudlin or overly-sentimental about his stories. They are sure to strike a responsive chord not only with the children but also with adults in the congregation.

J. S.

The Minister's Wife

The Pastor's Wife by Carolyn P. Blackwood. The Westminster Press. 187 pages. $2.50.

The pages of this book provide a window through which we see how untiringly devoted to the church the author, Carolyn Philips Blackwood, a graduate of Washburn College, Topeka, Kansas, has been as a minister's wife since 1910. For fifteen years she shared the work of active pastorates with her husband, Dr. Andrew W. Blackwood. For the last quarter of a century she has "mothered and counseled succeeding generations of students and their wives, particularly the young wives who were facing their first pastorates."

Dealing with the position and work of the minister's wife under three main headings: "In the Home," "In the Church," and "Among the People," the author covers the full scope from "Homemaker" to "Uncrowned Queen" by way of such functions as are indicated by the chapters, such as, "As Her Husband's Helper, "As a Gracious Hostess," "As a Worker With Women," "As a Woman of Prayer," "As a Personal Counselor" and "As a Community Force." Not only does her book express her own convictions but also the classified and evaluated responses to questionnaires sent out to ministers' wives and lay women on such subjects as: "What sort of woman does a church want in the parsonage? How much entertaining should she do? How do you make ends meet on a pastor's salary? Should the minister's wife hold office? What criticism of the minister's wife do you most frequently hear?

Some readers, who believe that personal counseling calls for a very realistic approach, might feel that the author too easily resorts to prayer as the solution. Others, viewing the wide horizons and great importance of the tasks of the minister's wife, might marvel how Phillips Brooks ever succeeded in Trinity Church, Boston, without the radiant, uncrowned queen described in this book. And some, viewing the heights and ecstasies of this almost other worldly creature, the minister's wife, might feel a sort of transfiguration glow, as they say to themselves with mingled humility and pride, "I too am a minister's wife."

For those who have served in the parsonage or manse this most interesting book will provoke discussion, for novices the author's valuable advice will save them many pitfalls and heartaches, and for readers outside the fold this book will prove a revelation of the exacting life and the capabilities of the minister's wife and wherein lies her reward or satisfaction.

M. R.

Parsonage Doorway by Anna Laura Gebhard. Abingdon-Cokesbury Press. 144 pages. $1.75.

This is a charming account in fifteen separate studies of the family life of a Methodist parson in our Middle West. Redoing the Parsonage and Toolbox Talents are two of the titles of these studies and suggest the treatment. The young mother of four is writing and most of what she writes has to do with the younger generation. In fact the dedication is to them and really tells the full story. Here it is.

To
Charlene, Duane,
Dennis and Gwendolyn,
who lived glad and growing years
within the doorway of the parsonage

It is impossible to read about the adventures of this family without much chuckling and perhaps an occasional tear. This mother is so sane, so practical, so full of love and humor. Fortunate children, fortunate husband, fortunate reader!

F. F.

Theology

Christian Belief by Alec R. Vidler. Charles Scribner's Sons. 120 pages. $2.25.

There is always a need for books which will take the basic Christian doctrines and interpret them attractively and simply for the contemporary audience of the faithful and the inquirers.

This small book is worth its weight in gold. Few books deserve such a plaudit. This one is sincerely given. The book consists of a series of open lectures delivered in the University of Cambridge, England, in 1949. It is designed to answer questions about the basic Christian ideas concerning God, Christ, the Holy Spirit, the Church, the forgiveness of sins, and eternal life. Thus, within short compass, it is a kind of introduction to theology. A college student, the proverbial "thoughtful layman," and the clergyman seeking a refresher course in theology are the logical readers of this book. A parish clergyman will get from it many fresh insights which will help in his sermonizing or in the conducting of adult discussion groups in belief.

Mr. Vidler writes within the realm of

today's problems, and relates the doctrines of Christianity to the vacuums which exist in the thinking of our contemporaries. He does not approach the subject dogmatically, in the sense of "I know the answers. You will find all the answers here." In fact, he sights as an example of the wrong approach the statement of a Roman bishop, "We have the certainty of the possession of truth. We have the answers to all the questions." He insists that after all that is scientifically knowable is taken into account, there is still a mysterious range in the universe and human existence which no mind is capable of completely fathoming. This does not mean, on the other hand, that we are without adequate light to guide us into those mysterious depths. The essential thing is to approach theology with a sense of humility.

Every page scintillates with brilliant perceptions. The author quotes aptly from sacred and secular writers when the occasion to do so is warranted, and he produces likewise many original statements eminently quotable in turn.

K. B. C.

Christianity and Reason edited by Edward D. Myers. Oxford University Press. 172 pages. $3.00.

This is a rewarding and, on the whole, clarifying collection of theological essays by seven members of the Guild of Scholars of the Protestant Episcopal Church. The purpose of the contributors as set forth on the jacket of the book is to unite "in an effort to promote true Christianity, to explain Christianity and secularism to each other, and while avoiding propaganda and seeking truth in all areas, to be spokesmen for Christianity."

Four of the essays deal with the general subject of the nature and role of theology and are entitled "The Language of Theology," "Theology as Theoretical and Practical Knowledge," "Theology and Philosophy: a Mediating View" and "The Present Relevance of Catholic Theology." Perhaps the most helpful and outstanding contribution is by Professor Theodore M. Greene of Yale. Under the heading "Man in the Twilight Need Not Falter" he gives an excellent and persuasive reply to thorough-going naturalists who insist that science has destroyed religion. Other contributors to the book are Lewis M. Hammond, Helmut Kuhn, Howard D. Roelofs, George F. Thomas, Wilbur M. Urban and John Wild.

A minor defect of the book is that the contributions are not arranged in logical sequence. Thus, the sixth essay, "Theology in Theory and Practice," is introductory, providing the framework and discussing some of the basic issues of the book, while a study of "The Wisdom of the Greeks" comes last.

Not all of the essays are of equal merit and one or two suffer from a conciseness of style that is more or less inevitable in a book of this sort. Nevertheless the volume should appeal to both Anglican and non-Anglicans in search of a better understanding of the relations of faith and reason, theology and philosophy, and of the basic presuppositions of Christianity.

J. C. P.

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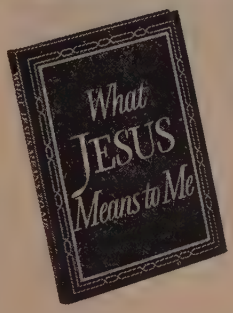

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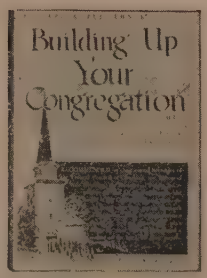

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"Sketches Submitted Immediately for Approval"

Consider Paul by Holmes Rolston. John Knox Press. 217 pages. $3.00.

Dr. Rolston has already won renown with his "The Social Message of the Apostle Paul" of some years back, as well as a splendid volume on stewardship. In this book he discusses revelation and inspiration in the Pauline letters.

Easy to read because of its clarity, and easy to follow because of its logic, *Consider Paul* should be well liked by lay folk. It will open up to them in simple form some of the major thoughts of the apostle. If it does nothing more than reveal that these letters came before the gospels, it will serve its point in showing the significance of Paul to the early church

After showing that Paul declared his message was received from Christ, and that he himself was the bearer of revelation, Dr. Rolston shows further that Paul did believe in the inspiration of what he wrote as the gift of theHoly Spirit. The author adds that Luke and Paul together did give us about half of the entire New Testament.

Directily quoting time and time again from the letters themselves in order to interrupt Paul, Dr. Rolston gives a fine picture of the importance of Paul to the early church, and suggests how the church today needs to go back to him in order to understand the gospel. The author shows the folly of arguing whether or not Paul's gospel is the gospel of Jesus, in that he reveals most clearly that Paul's own meaning is simply to reveal Christ. We should consider Paul solely to consider Christ. Dr. Rolston does a fine job in adding additional information about Paul in readable form.

H. W. F.

Years of Maturity

The Harvest Years edited by Janet Baird. Doubleday & Company. 300 pages. $3.49.

The Best Is Yet to Be by Paul B. Maves. The Westminster Press. 96 pages. $1.50.

Call it age, senescence, the harvest years, or what you will, the latter half of life is getting a lot of attention in these days. Even churches, slow to react to social changes, are raising their age limits and agreeing that there is a pastoral ministry for those who have passed the meridian of life. Soon we will find churches seeking ministers of maturity and men skilled in the techniques of adulthood. These two books make their contribution to the subject.

The Harvest Years is dedicated to the abundant life of those past forty years of age. It has many chapters. They have been written by doctors, dentists, social workers, economists and preachers. The preachers are limited—there is one chapter by a Protestant clergyman, Joseph R. Sizoo, one by a

(Turn to page 66)

Through the Publisher's Door

Many are they who pass leaving pleasant memories

By William R. Barbour*

GOOD-BYE MR. CHIPPS

A Story Behind a Book

AT the moment, the quiet voice of James Hilton can be heard announcing on the radio a special program, presenting his famous book, *Good-Bye Mr. Chipps.*

One day in 1933, Mr. Hilton, author of several books, was asked by our friend, Leonard Cutts, who was and is associated with Hodder and Stoughton, English publishers, to write a short story for the Christmas issue of their *British Weekly*, a weekly religious paper then published by H. & S., as the firm is known in the book trade. Jim Hilton declined and said that his books were written after long and careful research, and he could not and would not slap together an article even for Leonard Cutts. He relented however and promised a long short story to *The British Weekly* by a certain date. Inspiration failed to come, only a few days remained. Then early one cold, foggy morning he took a bicycle ride. When he returned for breakfast, he went straight to his desk and began to write. Four days later, *Good-Bye Mr. Chipps* was completed; within a few months it was a best seller.

At the time, the late Philip Roberts was our editor. He was born in Chester, England, and as an author used the *nom de plume*, A. Chester Mann. We still publish his life of Dr. F. B. Meyer. He came into our office one day waving the *British Weekly* and reporting in a loud voice—he could be heard a block in casual conversation—that he had just read a remarkable story by a Mr. Hilton, and we should rush off a letter to Hodder & Stoughton to ask for the American book rights. Several of us read the story and promptly I wrote to Leonard Cutts about it.

We should have kept the related letters, for back came a reply that Jim Hilton had just dashed off the story, and Hodder and Stoughton had no plans to publish it in book form. Back we wrote that we wanted it, and in reply Leonard Cutts advised us that James Hilton did not have our enthusiasm and insisted upon it being published, if at all in the United States, in a magazine related to a book publisher to give the poor little tale a boost! My only course to follow was to send the issue of *British Weekly* to Ellery Sedgwick, editor of *The Atlantic Monthly* with the suggestion that Little, Brown & Company might later publish the story as a book. Mr. Sedgwick replied that his bins were full of articles, but *Good-Bye Mr. Chipps* demanded immediate publication.

Reader interest was developed after the story appeared, and we understand that after the book had become a success on this side of the water, Hodder & Stoughton changed their minds and published the book in London. Two hundred thousand copies have been sold to date.

The remainder of the story is familiar to the readers of *Church Management.* James Hilton's name now is well known. Have you read his latest book? He came to this country and received many warm receptions, but he told me about one unique experience which he had the last night of his first visit to this country. With a small group of friends he went to a hotel for a quiet dinner and was glad to be able to avoid the eager plandity of people whom he did not know. As he left the room, an elderly man arose, raised a glass of water in his honor and said, "Good-bye Mr. Chipps."

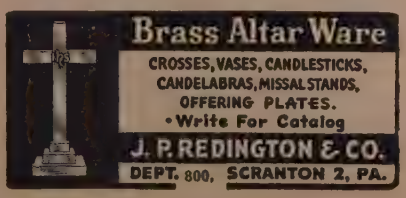
And now over the radio from Los Angeles you can hear the calm voice of James Hilton, as he announces a play each week just as he is mentioning his own *Good-Bye Mr. Chipps* tonight.

In some ways this reminds me of a late afternoon in Edinburgh years ago when I was visiting a home once occupied by the schoolmaster of Sir Walter Scott. The story goes that when the aged teacher, ill in his bed, came to the last day of his life, it was a cold, dark afternoon, and he said to his family at his bedside, "Good afternoon, young gentlemen. Put away your books and go home. Your day and mine is ended." That was his usual remark to end the school day.

Look up a copy of *Good-Bye Mr. Chipps* and reread the delightful story of the kindly old English schoolmaster who found love and happiness late in life and lost both so suddenly. It is a book of courage and one can lay it down feeling that he has been inspired.

Yes, indeed, frequently the story behind a book has special interest, and I look at my autographed copy of James Hilton's masterpiece with regret that the house of Revell could not have published it.

*President, Fleming H. Revell Company.



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Book Reviews

(From page 64)

Catholic priest and one by a Jewish rabbi. Almost every phase of the mature years is discussed honestly, frankly and helpfully. Miss Janet Baird, who edits the book and makes the largest contribution, is the executive director of Foundation for Forty Plus Living, Inc.

I like the practicality of this book. It gets down where you live, dealing not alone with the changing body and changing philosophy but the budget needs. It gives a very thorough analysis of the federal and state pension laws. It will be a good book for anyone to read but especially helpful to those who are looking ahead to retirement.

The Best Is Yet to Be is a small volume. It is one of several in the Westminster Aid Books. The author is Assistant Professor of Religious Education in Drew Theological Seminary. He has written and lectured much on the psychology of maturing years. One of his books deals with a church program for the older groups. Professor Maves has crowded a tremendous amount of practical suggestions in this little book. It has been written as a handbook for the minister. To that end there are appropriate passages from the scriptures and other sources appended to each brief chapter.

It will delight you with its practical suggestions for making the latter years of life useful and productive.

W. H. L.

Personal Adjustment

Faith Can Master Fear by G. Ernest Thomas. Fleming H. Revell Company. 160 pages. $2.00.

This book has a fine title. But, unfortunately, it does not live up to all the expectations which the title suggests. It does have certain genuine merits, and offers a systematic and simply-written treatment of the fears to which people are subject. And it does gather together many of the good conclusions arrived at by psychology, religion, and common sense.

But one keeps looking for something fresher than is provided. It seems to speak in platitudes much of the time. The answers frequently are facile, as if one were to be told, "You get better by getting better." It is true that there are some good illustrations from life, but in spite of them there is a lack of fresh insight.

At the close of each chapter there is something in praise of religion as a cure for fear. But it does not go far enough in explaining exactly how the religion is to be applied. The author is most explicit in the parts which are most secular. A good deal of wise advice of this rather secular nature is given. If the specifically religious advice were as precise, it would make a better book. And when a minister writes, one expects him to do best when he is being most religious. The fact that Thomas does best when he is not being so religious is disappointing.

He considers fifteen fears—fear of the future, of the past, of the unexpected, of insecurity, of failure, of sickness, of death, etc. The one on sickness seemed to this reader the best. And in spite of the adverse criticism just made, it must be admitted that any of the chapters might well be helpful to people in their fears. And those who are looking for a handy compendium of the current common-sense attitudes towards fear may find this book to be the very thing they want. Nevertheless there are many who have caught a brighter vision of the way that vital Christian faith really does master fear than is here offered. They will be disappointed that Thomas, having chosen this subject, did not produce a more inspiring book. L. E. S.

Chats From a Minister's Library by Wilbur M. Smith. W. A. Wilde Co. 277 pages. $2.50.

Here is something different in a book. This volume is not just a miscellany, but a carefully selected list of subjects, well presented and edited. These articles are the reprint of a series of broadcasts by the author. Out of many manuscripts used in his broadcasts he has selected these for his volume.

The writer brings to us some of the fine things he has found in books and some of the personal experiences of his own life. There are nineteen separate articles in the book, and it would be hard to say which could be enjoyed most. But to this reviewer "Five Famous Poetic Interpretations of Our Lord's Nativity," and the discussion of William Lyon Phelps stand out distinctly as par excellent.

This book will be helpful to ministers, Sunday School teachers, and all who are interested in a deeper and stronger Christian life. In this book will be found inspiration, courage, and faith. A. H. J.

Bookish Brevities

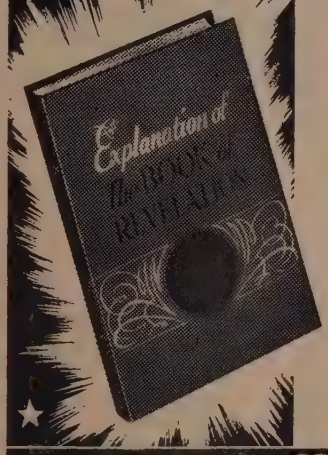
(From page 59)

tunate omissions in the Yale lectureship—omissions, I mean, of men who should have, but did not, appear in the series. Among others he mentions such titans as Hillis, Cadman and Truett. Of course we have no means of knowing how many men declined the invitation to lecture in the Yale series. Joseph Fort Newton was invited but declined. Charles Haddon Spurgeon was invited but declined—declined with the explanation saying, "I sit on my own gate and whistle my own tunes." Dr. Jones laments the fact that no Negro has appeared in the series and that, among Americans, whole sections of the country have remained unrepresented. Personally I would say that, before it is too late, Lynn Harold Hough, Harris Elliott Kirk, and the distinguished author himself, should appear in this goodly company and tradition.

With characteristic candor Dr. Jones criticises those lecturers whose lectures were disappointments. Most conspicuous were the cases of Principal L. P. Jacks of Manchester College, Oxford, and Dr. William Ralph Inge, then Dean of St. Paul's, London. Why did men of such eminent ability fall short? Someone has suggested to the author that Jacks was and is primarily an essayist and not a preacher. This explanation is, I think, untenable. I have heard Principal Jacks preach really great and quickening sermons, and I have long since described him as the most Evangelical of the many Unitarian divines with whom I have been acquainted. And when I think of Dean Inge—the man who, since the death of his good friend, Bernard Shaw, is about the last of the great Victorians, I am more than convinced that this profound scholar and world-famous preacher did not understand or take seriously the responsibility of any man who, being invited, accepts the invitation to deliver the Lyman Beecher lectures. Or, it may be that Dean Inge, under pressure of many commitments, had insufficient time for preparation. At any rate, his masterful productions on other lectureship, together with his many books of abiding worth, causes one to regret that, for whatever reason, so great a man should fail on so great an occasion. Now past ninety, Dr. Inge continues to write things comparable with the best in the Yale series. But I hasten to say that *The Royalty of the Pulpit* is a book of refined gold. It abounds in wisdom and holds a rich harvest of choicest illustrative material (Harper's; $5). * * * When one includes his chaste and beautiful translation of the Bible, together with his five recently authored books, it must be said that Monsignor Ronald Knox is one of the most productive among contemporary religious authors. His newest book is entitled *Paul's Gospel.* The six chapters of this book served as Lenten Conference sermons which Monsignor Knox delivered in Westminster Cathedral on Sunday evenings during Lent of last year. Here is expository preaching of a very high order (Sheed and Ward; $1.75.) * * * Scholarship, wisdom, urbanity and spiritual passion combine to make *With Singleness of Heart,* by Bishop Gerald Kennedy, an outstanding contribution to the minister's library. Based upon the Slover Lectures which he delivered at Southwestern University last year, Bishop Kennedy deals not so much with the art of preaching as with the art of spiritual living and the contagious influence of the minister whose mind is Christ-centered. (Harper's; $2) * * * When a man makes the happy discovery that the best things in life are free he is a long way on the road to contentment. With a touch of sheer genius Anthony Bertram—ranging the literature of many generations, much of it unfamiliar to me—has given us a grand book, at once an argument and an anthology, and entitled *The Pleasures of Poverty.* Here is a book that

(Turn to page 70)

How Near Is The End Of The World?



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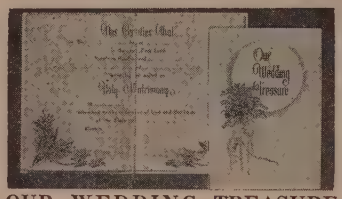

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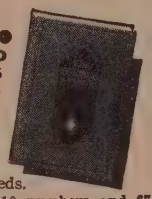

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Ministers' Vacation Exchange

This must be a great vacation year. Never have we offered so many, so varied and so delightful opportunities for exchange. There are opportunities here to fit varied desires and temperaments.

The department will be continued through the June issue — then discontinued until February, 1952. Any reader has the privilege to send in an item. No charge is made unless a box number is used which places a burden upon the offices of *Church Management.*

The usual rule is to discontinue announcements after two appearances unless a special request is made for further instructions.

* * *

Brooklyn, New York. Use of parsonage for July and August offered for preaching at two Flatbush Union Services and for being here to care for parish emergencies. **Write: W. T. Griffiths, Ocean Avenue Congregational Church, 1058 East 21st Street, Brooklyn 10, New York.**

* * *

Methodist Minister, college city (50,000) Finger Lakes region. Will exchange or supply, July or August. One service only. Atlantic coast town or Canada preferred. **Percy Frank Asher, 210 Oakwood Avenue, Elmira, New York.**

* * *

Will Supply. Lutheran minister will supply for the month of August in any mountainous region from Maine to Georgia or the interior in any denomination for free use of parsonage or other suitable living quarters. Only two adults in the family. In reply give altitude. No exchange. Only one preaching engagement each week. **Bernhardt Bohrer, St. Luke's Lutheran Church, 214 Conklin Street, Farmingdale, New York.**

* * *

Will Supply. Whole or part of August. Western or New England states preferred. **Write David R. Thomas, First Congregational Church, Wyoming, Illinois.**

* * *

Mount Airy, North Carolina. Methodist minister desires exchange of pulpit and parsonage in July. Prefer Boston or vicinity, coast of Florida, New Orleans, or Louisiana. Mount Airy is in foothills of Blue Ridge Mountains, 8,000 population. Church 800 members. Comfortable and convenient parsonage. Five bedrooms, two baths. Only Sunday morning service. Reasonable honorarium exchanged. **A. C. Waggoner, 146 Franklin Street, Mount Airy, North Carolina.**

* * *

Newport, Kentucky. First Presbyterian Church U.S.A. Honorarium of $100 for one preaching service a week and the offer of modern manse in best part of the city. Prefer entire month of August for a similar exchange with minister in any part of the United States or Dominion of Canada. Have no denominational preference. City of Newport, Kentucky lies within five minutes of downtown Cincinnati, Ohio. Opportunities to attend National League baseball and Cincinnati Summer Opera and other cultural advantages; also interesting side trips into Blue Grass state of Kentucky to home of Lincoln, Old Kentucky Home, etc. Four in family. Have had many successful exchanges in past. Can give best of references. Newport church has membership of around 300. **Joseph W. Fix, 669 Nelson Place, Newport, Kentucky.**

* * *

Will exchange manses, or supply pulpit in exchange for manse, in the vicinity of New York City. Three Sundays between July 15 and August 23. Delightful ocean beaches. **L. A. Taylor, Executive Secretary, Wilmington Presbytery, 209 North 13th Street, Wilmington, North Carolina.**

* * *

Langhorne, Pennsylvania. Pastor of Presbyterian church located in Pennsylvania's lovely Bucks County just five miles from Philadelphia and only 20 miles from Princeton, New Jersey desires to exchange use of manse during August with minister in seaside or lakeshore town. Lovely manse pleasantly located. Distance no obstacle. **Robert J. Rodisch, Gillam Avenue, Langhorne, Pennsylvania.**

* * *

Supply or Exchange. Manse and pulpit, one service, offered six weeks, including Sept. 2, Presbyterian, 200 members, 25 miles from Indiana and Michigan lakes area. Any Federated church or congenial denominational church, preferably in New York City area, for use of manse and nominal honorarium. Two adults; wife could substitute as organist, either pipe or electric. **D. Andrew Howey, P.O. Box 109, Montpelier, Ohio.**

* * *

St. Paul, Minnesota. Would you like to spend six weeks during July and

August in St. Paul, Minnesota? Center of a large vacation area—cool climate, wonderful fishing, swimming and all the rest. Use of seven-room modern parsonage for supplying one service a week. Would consider exchange of pulpits but probably will not be able to fit into your schedule. Correspondence welcomed. **W. W. Witt, 1971 Princeton Avenue, St. Paul 5, Minnesota.**

* * *

Moosic, Pennsylvania. Presbyterian church of 425 members; between Scranton and Wilkes-Barre at gateway to Pocono Mountains and within easy reach of lakes. Desire exchange of manse and pulpit during August. One Sunday morning service here. Modern manse with all conveniences. Prefer ocean or lake location. **William J. Frazer, 625 Main Street, Moosic 7, Pennsylvania.**

* * *

Will Supply Pulpit for use of manse, other living accommodations or honorarium for August. Prefer village, small town or suburb in the mountains, or near lake or sea coast. I am a Congregational minister with Methodist background, also an organist, choral director and Ph.D. Will exchange manse if desired, but probably without preaching at this end. **LeRoy E. Wright, Pastor, First Congregational Church, 23 North Root Street, Aurora, Illinois.**

* * *

Princeton, West Virginia in West Virginia Mountains, 2450 feet altitude, church 500 members, residential community. Desires New England, around Boston preferred or New York City. Manse exchange and honorarium. Like beach. **John A. Womeldorf, Princeton Presbyterian, Church, Princeton, West Virginia.**

* * *

Will Supply. Methodist pastor expects to be in the Finger Lakes region of New York week-end of July 29, 1951 and would be happy to supply pulpit of any congenial church or rural circuit in exchange for family week-end entertainment. **Milton Thomas, Saegertown, Pennsylvania.**

* * *

Will Supply Pulpit in or near Denver, for use of manse and small honorarium for July or August, Presbyterian church, 175 members. **J. M. McKnight, Box 457, Cresvtiew, Florida.**

* * *

Waterloo, Iowa. Pastor of Presbyterian church, 1200 members, mid-west city of 60,000, desires to exchange manses and pulpits with a minister in another part of the country for four Sundays in either July or August, or will supply for use of manse if exchange is not wanted. Have family of five. Our manse is modern, automatic washer, drier. **Warren K. Martin, 720 W. Fourth Street, Waterloo, Iowa.**

* * *

Campton, New Hampshire. Will exchange pulpit and parsonage with minister of an evangelical Protestant church insouthern Wisconsin or northern Illinois (near Chicago) for the month of July. Small Baptist church, here, located in village on edge of White Mountains. Swimming, mountain trails, famed Franconia Notch with "The Great Stone Face" nearby. Thousands come each summer to tent and trailer camp within one mile of

(Turn to page 71)

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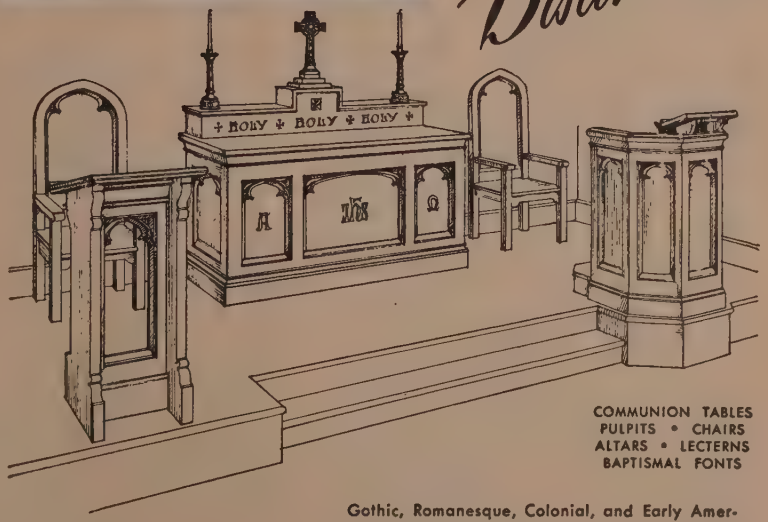

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Bookish Brevities

(From page 67)

is different—and different in the right way. Only a man of imagination could have conceived it. Only a scholar of rich erudition could have assembled it. Only a literary artist could have given it an organic setting. From the Greek philosophers and the Desert Fathers to C. G. Coulton and Rainer Maria Rilke the author gathers his poetry and prose, all of it inspiring and much of it homiletically quotable. By "poverty" Bertram does not mean penury; he means, rather, the riches inherent in the simple life and so often, if not always, found wanting in excessive wealth with its attendant luxury and ease. It is to be regretted that some of the fine prose and poetry of French authors remain untranslated (Hollis and Carter, London; 15/—). * * * With the passing of Gilbert Keith Chesterton, English-speaking lands lost the one who was, perhaps, their best—or at least best-loved— essayist. Chesterton had something to say and he knew how to say it. But he had a habit —fortunate for us, if unfortunate for him—of writing and then throwing aside, with no attempt at publication, almost innumerable essays. He threw aside enough superb essays to make any author famous. But, fortunately for us, his literary executor, delving into old files and long-neglected drawers, is coming forth with rich literary treasure of which *The Common Man* is the first and very significant result. Here is a volume of inimitable essays, more than forty of them, that will set your heart to singing, give wings to your imagination, and help prime your pulpit-pump. Insight, paradox, iconoclasm, alliteration, charm—all are to be found in "G. K. C." and here he is at his best. Need I say anything more? (Sheed and Ward; $3.) * * * Because it received so fine and fair a review in the April number I shall have but a few words to say about *The Problem of Christ in the Twentieth Century*, by Dean W. R. Matthews. All I shall say is this: it is the most stimulating and theologically satisfying study of the person of Christ that I have seen in years. And I say this in face of the fact that some really significant books have been published in our time. Dean Matthew's approach toward a Christology which is both dynamic and consistent is an achievement of extraordinary value and relevance (Oxford University Press; $2.) * * * Dr. Merrill Moore is a man of many and varying distinctions. He is a nationally known authority on marine shells. He is an expert on alcoholism. He is a long-distance swimmer. He is one of Boston's leading psychiatrists and, believe it or not, he is a poet who has written more sonnets than any living author. We come to see some good examples of this latter distinction —a hundred and twenty-five, to be exact—in his newest book of verse, *Illegitimate Sonnets*. These sonnets take their strange name from the fact that, in form, they represent a hybrid offspring of traditional Shakesperian and Italian sonnets. In quite unconventional wrappings these sonnets come laden with little cargoes of tears and joy (Twayne Publishers, New York; $2.75.) * * * I have never, in this column, made mention of what I considered to be the best among contemporary magazines and journals. Nevertheless, and in answer to a considerable number of inquiries on the part of my readers, I am venturing to suggest three journals, all of them quite different, which will serve to lift the preacher's horizon and keep his mental processes from congealing. The first is *The Hibbert Journal*, a quarterly review of religion, theology and philosophy. The second is *Interpretation*, a quarterly devoted to Bible and theology, and the third is *History Today*, a monthly magazine representing sound and lucid scholarship.

Ministers' Vacation Exchange

(From page 69)

village. Write: Herbert C. Taylor, Campton, New Hampshire.

* * *

Will Supply June 17 for any congenial church in Arizona or California. Will supply June 24 in the San Francisco vicinity. **F. L. Kelly, First Baptist Church, Guthrie, Oklahoma.**

* * *

Will Supply. Methodist pastor would like to supply any Protestant church for two, three or four Sundays of July or August, or parts of both months, in any New England state, or Florida. Prefer church close to body of water. Ask only use of parsonage in return for such services. Am graduate of Boston University School of Theology. Will send references. **John W. Barkley, 209 S. East Street, Lebanon, Illinois.**

* * *

Millerton, New York. Desire pulpit and manse exchange or merely manse. Prefer month of July. On or near ocean. From Boston to Carolinas. No honorarium. Millerton is in a lovely vacation country at the foot of the Berkshire Mountains, close to New England. Family of four. **Thomas B. Walker, Presbyterian Church, Millerton, New York.**

* * *

Will Supply. Anywhere in the east, for part of August; for use of parsonage. **Box 213, Church Management.**

* * *

Vacation in Nova Scotia. Cabins by the sea fully furnished. From $16 to $25 per week including light, heat and ice. Small community of six cabins. For information write **Wm. A. MacLachlan, 111 West Mt. Pleasant Avenue, Philadelphia 19, Pennsylvania.**

* * *

Washington, Missouri. Would desire exchange of parsonage during month of July or August with minister (no denominational preference) in any part of the United States. Would enjoy a month in South or Southwest USA as well as North. Parsonage has all modern conveniences. Church here pays honorarium for preaching and would prefer same arrangement if possible. Washington is on the Missouri River and near good fishing. Also 55 miles from St. Louis with Municipal Opera, big league baseball, etc. Also within 100 miles of Meramac Caverns, Mark Twain home, Ozark Mountains. Four in our family. Church has about 300 members. **Wilmer H. Wernecke, 115 E. Fourth St., Washington, Missouri.**

* * *

Will Supply. Part or all of August for use of modern parsonage. Methodist minister, age 38, wife, boys 3 and 6 years of age. **Ross K. Sweeny, 1750 E. 78th Street, Chicago 49, Illinois.**

* * *

New York City Suburb. Baptist pastor living within four miles of "Jones Beach" on beautiful Long Island south shore would exchange pulpits and parsonages with someone from the mountains. Distance is no obstacle. **A. R. Bernadt, 30 E. 31st Street, New York 16, New York.**

* * *

Knoxville, Tennessee. Fort Sanders Presbyterian Church U.S.A. with manse two blocks from church. Pastor and family of wife and daughter desire to exchange pulpit and manse with minister in Canada or western United States during month of August. Knoxville is 40 miles from Smoky Mountain National Park; in the heart of famous TVA lakes and 100 miles from Lookout Mountain in Chattanooga. Manse equipped with all conveniences. Will consider exchanges in other areas than mentioned. **Morris Hunt, 1633 Highland Avenue, Knoxville 16, Tennessee.**

* * *

Plainfield, New Jersey. Spacious, comfortable 8-room parsonage in lovely residential community just 25 miles from New York City. Bus leaves from nearby every half-hour for Times Square. Home has automatic washer, all modern conveniences, lovely playroom for small children. Area is full of best in entertainment, sight-seeing, shore area within easy driving distance. Would like to exchange for month of August for some nice place along the coast between Boston, Mass. and Newport News, Va. No services here. Have two nice little girls, 3 and 5. Good references. **E. Wendell Stephan, 511 Central Avenue, Plainfield, New Jersey.**

* * *

Washington, D. C. Methodist minister serving a church of 800 members in Washington, D. C., desires exchange with minister in New England or Florida for the month of August. **Paul R. Diehl, 309 Fifth St., S. E., Washington 3, D. C.**

* * *

Knoxville, Tennessee. Presbyterian USA minister wishes to exchange pulpits with Presbyterian minister of Canada or western states for the month of August. Church is within 40 miles of from Lookout Mountain, Chattanooga, near Norris Dam and other TVA lakes. **W. H. Milligan, New Prospect Presbyterian Church, Sevierville Pike, Knoxville, Tennessee.**

* * *

Penticton, British Columbia. Minister of United Church of Canada (Meth.-Pres. Cong.) in Penticton, B. C. desires exchange of pulpit and manse for month of August. Penticton is city situated between two beautiful lakes in Okanagan Valley, excellent beaches, swimming, etc. Church has 600 members, morning and evening service. Prefor sea coast or large resort area. **Ernest Rands, 619 Winnipeg St., Penticton, British Columbia, Canada.**

* * *

Will Supply. Will supply a congenial church during August for honorarium or for use of manse for wife and self. Will care for pastoral needs if requested. Can furnish good references or wire recording of a recent sermon. **J. Frederick Speer, First Presbyterian Church, Elk City, Oklahoma.**

* * *

Huntington, Indiana. Pastor of Congregational church, 500 members, city of 16,000, 40 miles from Winona Lake and equally close to many northern Indiana lakes, 160 miles from Chicago, 180 miles from Detroit, desires to exchange manses and pulpits, if necessary, with a minister in New York City, or New England area, for four Sundays; last two Sundays in July and first two in August, or for use of manse for the four weeks in exchange for use of manse here same length of

(Turn to next page)

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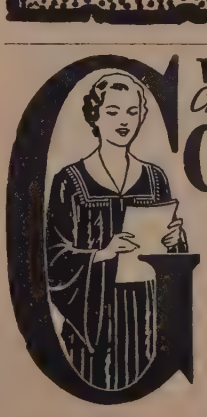

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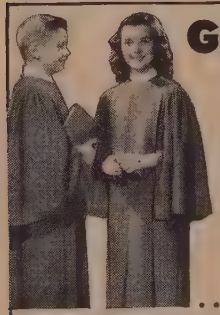

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Some Friendly Helps for Church Treasurers*

By Newton Wise

In the brief ten years that I have served as an ordained Methodist pastor, I am convinced that the job of church treasurer is one of the most important ones in the church. Sometimes it takes as much time as any other position in the church next to the minister. If done right it can be one of the most stimulating parts of the church to encourage generous giving. If done poorly—shoddy—and carelessly—it does more to discourage real giving than anything in the church.

The church treasurer is generally one of the finest persons in the church. He is chosen because of his good character and honest work. But sometimes, I have observed, they are untrained. Especially are they untrained in the field of simple bookkeeping. This is even more so in the small and medium size church.

In one field I had a treasurer come to me for help in preparing his books for the last quarterly conference. He realized there were some unbalanced figures. So instead of giving him complete help, I suggested that we visit an auditor together. I told him of one who had even thought of doing specialized work in church audits. This treasurer was very kind, friendly and sympathetic. He agreed to give us an audit without charge. Many auditors will do the same to help a church get set up on a good basis. He did and out of this audit we requested him to write out some friendly helps. He gladly did this.

Most churches do not actually use the audit committee. They just give merely an oral opinion that they think the books are all right. Sometimes they even go through a brief review of the books. But all too often they know even less about it than the treasurer.

I have known very good men and women, as treasurers, to pay out some items for the church with cash money. In some cases this is taken out of the offering plate on Sunday night—as, for example, the janitor's salary, etc. But to an auditor this is the unforgivable sin.

Here, then, are some practical and helpful suggestions as made by Mr. Charles C. Colley, Jr., C.P.A. of Orlando and a member of the Board of Stewards in a Methodist Church:

1. A separate bank account should be maintained for each cash fund.

2. All cash receipts should be deposited intact in the bank. The receipts should be recorded and classified according to source and fund to which they belong.

3. All disbursements should be made by check. A separate check book containing numbered checks should be used for each bank account and all check stubs should be filled in completely and accurately. If cash disbursements are necessary, an imprest petty cash fund should be maintained, but under no circumstances should disbursements be made from undeposited cash receipts.

4. At the end of each month and each year, the treasurer should submit a statement of cash receipts and disbursements.

5. Careful consideration should be given the type and character of each expenditure, and classification should be in accordance with those accounts authorized in the annual budget. At least once each six months the treasurer should present to the Board of Stewards a comparative statement of expenditures and budget. This statement can be most helpful and revealing.

6. Cash should not be transferred from one fund to another without proper authority. No disbursement should ever be made from one fund in pay-

(Turn to page 81)

*Reprinted from "The Florida Methodist" by permission of the author.

Ministers' Vacation Exchange

(From page 71)

time with pulpit filled for only two of the four Sundays. Eight-room manse fully modern and have only three in family. References required and given. **C. W. Baldwin, 349 S. Jefferson St., Huntington, Indiana.**

* * *

Will Supply. Presbyterian senior student at Union Theological Seminary and pastor of a 350-member Methodist church in Westchester County, will supply pulpit in any congenial church in western New York or northwestern Pennsylvania during August. No manse or week-end provisions necessary. **Robert Cleveland Holland, 9 Camp Wood Road, Ossining, New York.**

* * *

Council Bluffs, Iowa. Indianapolis, Indiana ministers: I will be in your city month of August attending the radio-television worship on campus of Butler University and will fill pulpit of any congenial Protestant church for use of modern parsonage. Wife and infant son will be with me. Grad. of Chicago Theological Seminary, ordained in '48, 28 years old. Could only fill one preaching service a week, the last three Sundays of August. Exchange my modern parsonage without your services if you desire. No money involved. **Eugene Schneider, St. John's Evangelical and Reformed Church, Union and Pierce Sts., Council Bluffs, Iowa.**

* * *

Pulpit Offered. Modern Methodist parsonage offered for July, August and the first Sunday in September in return for preaching one service at 10 a.m. Sunday and handling weddings and funerals. Complete new church plant. Membership of 800. No exchange. **Harold H. Cramer, 800 Highland Ave., Needham Heights, Massachusetts.**

The Cover Picture

Visitors to the Cathedral of St. John the Divine in New York City have the opportunity to view at close range the new processional cross recently dedicated to the memory of the late Bishop Manning.

In order to develop a cross that would be especially suited for the Cathedral, Mr. Louis F. Glasier, New York City, under the supervision of Canon West, executed this fine example of ecclesiastical art, developing a cross that would be especially suited for the Cathedral. As the cross progressed, close collaboration of the designer and Canon West resulted in many distinctive details.

The cross is of sterling silver, enriched with parts made of solid gold. The design is further enhanced by the use of gems which were presented by friends of the late bishop.

Delicately tinted acquamarines, rich purple amethysts and garnets make a pattern of unusual beauty. The center part of the cross contains many diamonds, making a rich display. Other jewels are incorporated in the cross, such as a Ceylon sapphire, two large cabochon crystals and many topaz of varying tones—in all—291 gems were used.

The cross was presented to the Cathedral by the Cathedral Layman's Club and was used for the first time at the installation service of Bishop Donegan, and will be known as "The Cross of New York."

The craftsman, Louis F. Glasier, who has been responsible for the making of many unusual church appointments in the past thirty-four years, feels that this is his masterpiece and is proud to have had the privilege of creating this work.

The cross is on exhibition in the South wall of the Cathedral and is the central piece around which are grouped many of the exquisite treasures of the Cathedral, now placed so they may be seen at close hand.

The coat of arms of the Cathedral appears in color on the front of the chased ball, directly below the cross. The cross is bold in size; the overall measurements are 8′ 6″, including the black oak staff.

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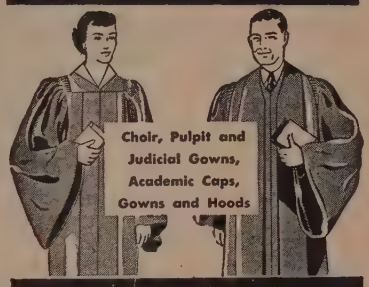

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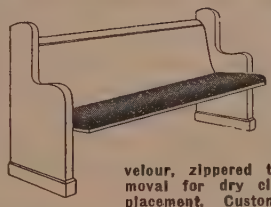

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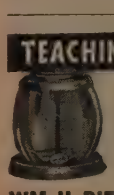

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Buy filing cases by mail with full return privileges. That is the offer made by an interesting distributor. Even though your church may be located near an office supply house you can profit by taking advantage of the offer. The cases are various types and sizes. For instance one which is offered at the present time is much more than a letter file. It has two letter-sized filing drawers with ball bearing rollers, two double card files, one for 3″x3″ cards and one for 4″x6″ cards; a storage space with three compartments protected with lock and key, and finally, a safe compartment controlled by a combination lock.

The prices are very modest for this steel scarcity year. If you want to know more about this and the other cases offered ask for information about New Product No. 5512.

Editorials

(From page 8)

concrete by miles. Likewise it is difficult to measure consecrated service in dollars and cents. The man who receives returns in currency plays the rules of money; the man who invests in diets and exercises receives the rewards in health. He who invests in consecrated service receives a full measure of rewards but in the same measure used in his service. "For the same measure ye mete withal it shall be measured to you again."

The preacher who has played the game of life sincerely and honestly has his reward. He has given love, he will receive love. He has given consecration, he has received the ability to understand what it means. He has tried to illumine the face of God, he himself must have seen that face.

At the end of his career the average minister is very conscious that he is not rich in the things of this world. But he is rich in other values. May God have pity of the individual who has lived merely to win the plaudits of his fellow men. His reward will be barren indeed.

The minister does not serve God for naught. But neither does the consecrated man serve him with the thought of gold and other riches.

NEW PRODUCTS FOR CHURCHES

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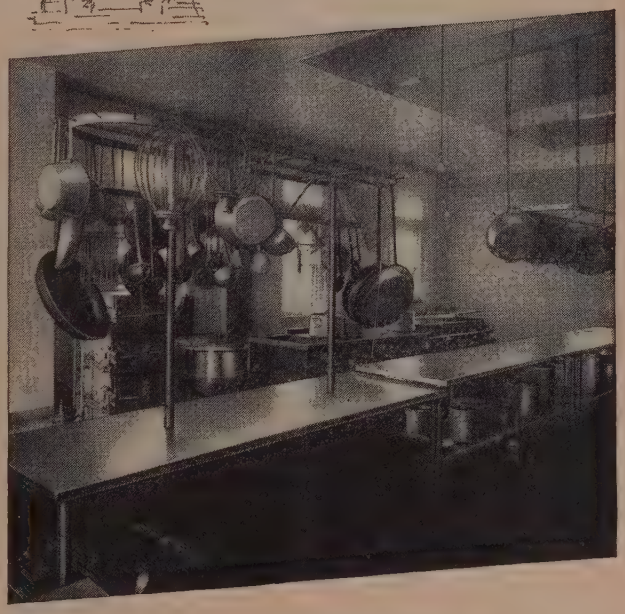
The automatic cleaning construction also gives you the advantage of easy accessible underneath brush and around delicate plants and flowers. If interested ask for information about New Product No. 5514.

(Turn to page 76)

make your church kitchen ... easy to use economical



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Dinners, luncheons and "refreshments" play an increasingly important part in the social and financial life of the church. Your church social and fund-raising groups will appreciate the convenience and economy of a kitchen designed, built and installed by PIX.

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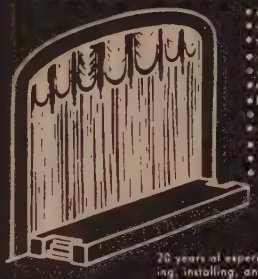

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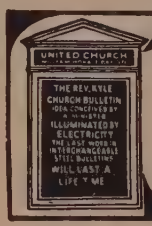

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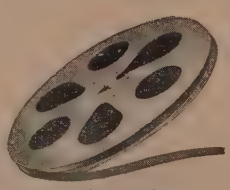
New Products for Churches

(From page 75)

TAPE FOR RECORDERS



With so many churches using recorders the matter of tape is an important one. Tape, of course, may be secured from the usual agencies which deal in the recorders. But we think that it is quite a find to learn of a house which believes sufficiently in the use of recorders in the church to specialize in the sale of tape to churches. The method is characterized both in an understanding of the mechanical needs of the minister and the quality, as well as the price of the tape.

Prices for instance run like this: Paper base, 7-inch reels, $2.45; paper base, 5-inch reels, $1.58; plastic base, 7-inch reels, $3.85; plastic base, 5-inch reels, $2.45.

We shall be glad to give you the name of this dealer if requested. Ask about New Product No. 5511.

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Church Picture - - -

By Lines

TIMELINESS is an important thing in films these days. Here are three distributors with films dealing with survival in an atomic age. Cornell Films, an advertiser in this issue, announces *Pattern for Survival. United World Films* announces the new Castle film *Survival Under Atomic Attack, British Information Services* is rich in this sort of film as it has back of it the experience of a nation which has gone through the devastation of war.

The current big effort of Cathedral Pictures is its great Bible story *The Life of St. Paul.* It is available in both 16mm sound films and in filmstrips. Each episode is complete in itself. Study guides are provided at low cost. Yesterday General MacArthur was heralded in New York; this morning we have the announcement of the MacArthur report. Interestingly enough it starts with the current controversy and then flashes back to his West Point days. This is followed with the story of his life.

Bibletone Records, Inc., announces the first of its LP forty-minute records *Bach at the Organ.* It is the Fugue in D Minor, Fantasia and Fugue in G Minor and four choral preludes; the organist, Herbert J. Hooper.

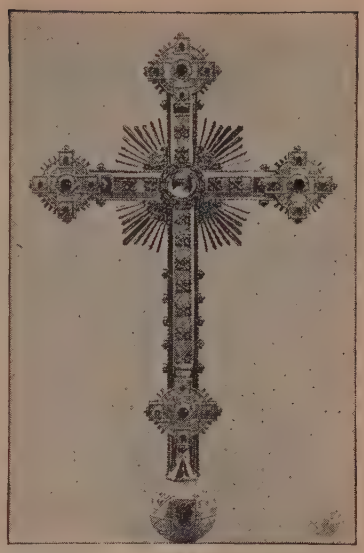
Youth leaders will appreciate the new films offered by Coronet Films on family living. The latest to be released is *Marriage Is a Partnership.* Association Films has acquired the Flory Library.

Concordia Filmstrips of Bible Stories in full color have appreciated teaching values. Likewise its new motion picture film the *Pilgrimage Play.* Not all of our readers know that the Religious Film Association is officially connected with the National Council of Churches, Department of Radio and Film which has been producing some outstanding features.

E. R. Squibb & Sons, 745 Fifth Avenue, New York 22, New York, is offering churches, on a free rental basis, its new splendid film "Rx." It is the story behind the doctor's prescription.

Now that the baseball season has started, readers will ask for information about the World Series pictures for 1950. Inquiries regarding the film would be addressed to Motion Picture Division, Professional Baseball Clubs, 64 East Jackson Boulevard, Chicago 4, Illinois.

Young America Flms, 18 East 41st Street, New York City, can supply you with color film strips: "The Story of Our Flag," "Flag Etiquette," and "The Story of Our National Anthem."



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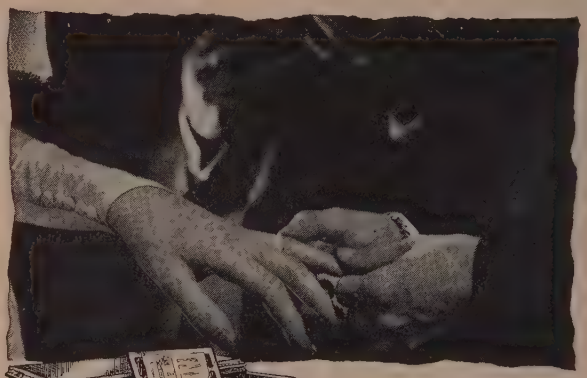

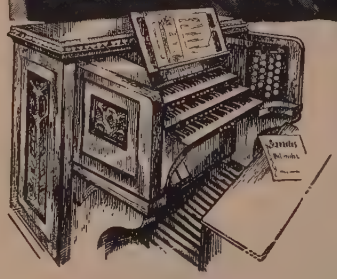

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FLIGHT BY AIR TO THE HOLY LAND

Last month's issue of *Church Management* carried an item about an air cruise through the Mediterraneum and the Holy Land to be conducted by Harriet-Louise H. Patterson, author of *Through the Mediterraneum With My Bible* and other books about Bible lands. Miss Patterson advises us that her list is reaching the plane capacity but that a few reservations are still available. The flight will leave New York near the end of August. Modern air travel gives the Bible student the greatest possible time for study and observation. The cost compares favorably with service travel. If you want to know more about this you can write Miss Patterson care of *Church Management.*

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Write for Catalog No. CK-33

Yours for the Asking

Here are some valuable booklets in the field of audio-visual aids which will be sent, without cost, if you write the manufacturer or distributor, and mention *Church Management.*

From Bell & Howell Company
7100 McCormick Road
Chicago 45, Illinois

Teaching Eternal Truths
Films Can Help You
Learning Unlimited
Free Film Sources
37 Specific Advantages with Filmosound
Panorama (Spring issue)

From Eastman Kodak Company
Rochester 4, New York

Instead of the listing of its publications this company prefers that any reader who may seek help in the use of its equipment write direct to the Sales Service Division for individual counseling.

From Church Film Service
2595 Manderson Street
Omaha 11, Nebraska

Classified list of Religious, Educational and Recreation Films

From Society for Visual Education, Inc.
1345 W. Diversey Parkway
Chicago 14, Illinois

Library of Religious Filmstrips and 2″ x 2″ Color Slides
SVE Projectors and Accessories

From Coronet Films
Coronet Building
Chicago 1, Illinois

Coronet Films Catalog of 16 mm Sound Instructional Motion Pictures
Catalog of 16mm Educational Motion Pictures on Guidance

From Bausch & Lomb Optical Company
Rochester 2, New York

Lantern Slides and How to Make Them

From Concordia Publishing House
3558 South Jefferson Avenue
St. Louis 18, Missouri

Audio-Visual Aids Catalog

From American Optical Company
Buffalo 15, New York

The Church Uses Visual Aids

From Charles Beseler Company
60 Badger Avenue
Newark 8, New Jersey

A descriptive catalog of "Vu-Lyte" which shows new effectiveness in opaque projectors.

There are members in your church who will wish to patronize "Dry Hotels." We suggest that you pass this list on to them either by publishing it in your church calendar or by clipping it from the magazine and posting it on the church bulletin board.

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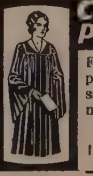

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Camden 2, New Jersey

A duplicated list of Liturgical and Sacred music on RCA Victor Records.

From Revere Camera Company
Chicago 16, Illinois

Colored catalog of Motion Picture Equipment

Leaflets describing Magnetic Recorders

From Ampro Corporation
2835 N. Western Avenue
Chicago 18, Illinois

Descriptive literature of motion picture and Slide Projectors.

From The Extension Service Office
Chicago Theological Seminary
5757 University Avenue
Chicago 37, Illinois

(Send 10 cents for this item.) A Selected List of 16mm Sound Films for Church Use.

From British Information Services
30 Rockefeller Plaza
New York 20, New York

Duplicated list of booklets and films on civilian defense, defense from A bombs, air raids and similar information.

Catalog of list of British films of various types available at low rental prices.

From Audio-Visual Aids Service
Concordia Publishing House
3558 South Jefferson Avenue
St. Louis 18, Missouri

Catalog of films and filmstrips for churches

From Church-Craft Pictures
3312 Lindell Boulevard
St. Louis 3, Missouri

Various leaflets with filmslides for churches, religious education, etc.

From Cathedral Pictures
140 North Hollywood Way
Burbank, California

Catalog of Cathedral Films
Catalog of Cathedral Filmstrips

From Viewlex, Inc.
35-01 Queens Boulevard
Long Island City, New York

Leaflet which describes the new lifetime projector for slides and filmstrips.

From Victor Animatograph Corp.
Davenport, Iowa

Leaflet giving specifications of the Victor Sovereign 16mm Sound Motion Picture Projector.

Leaflet giving specifications of the Victor Lite-weight, Sr., Sound Motion Picture Projector.

Leaflet giving specifications of the Victor Escort 16mm Sound Motion Picture Projector.

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Some Friendly Helps for Church Treasurers

(From page 72)

ment of obligations of another fund. If a situation should arise where obligations of a fund were greater than the cash available for payment, and it was considered necessary, then an authorized transfer of sufficient cash could be made to the depleted fund in order that payment could be made in a proper manner.

7. The bank statement for each bank account should be reconciled to the balance shown in each fund at the end of each month and submitted by the treasurer to the Board of Stewards.

8. All records should be kept in the office of the church and no records of a pertinent nature should be destroyed for at least one year after an audit has been made of these records.

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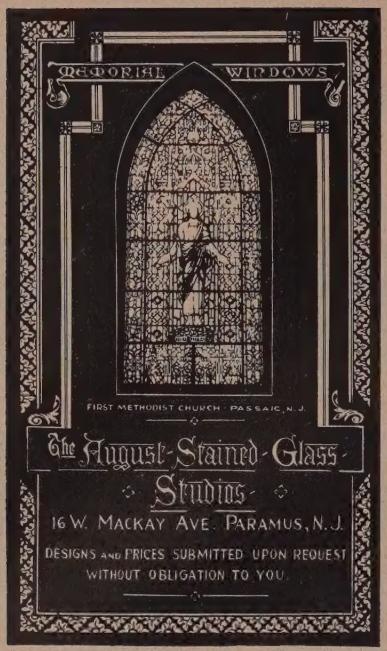
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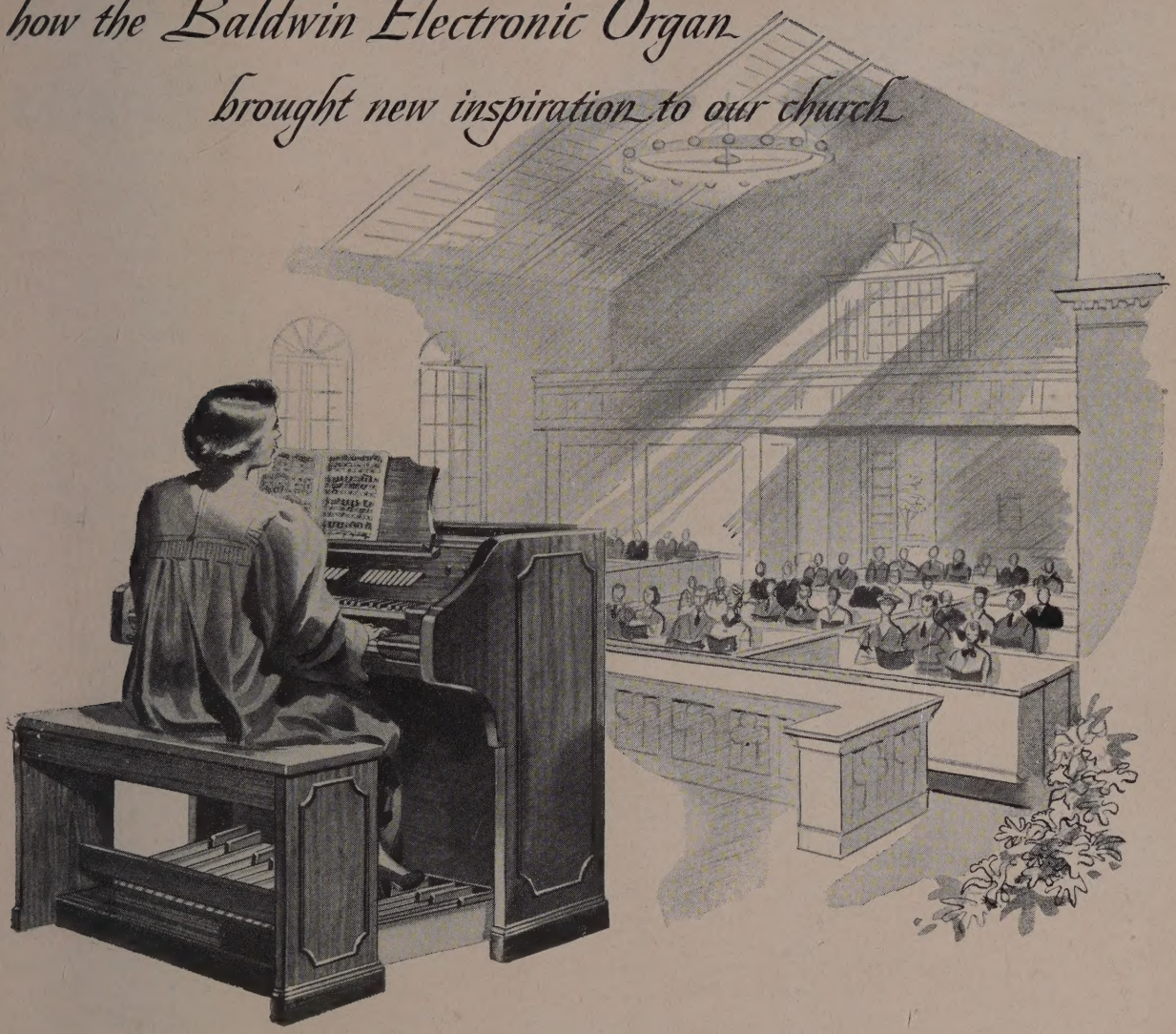

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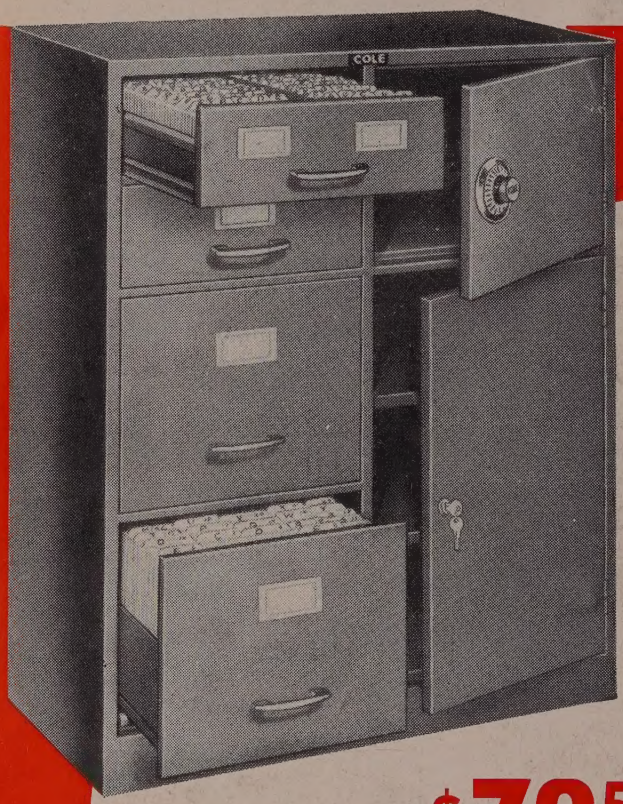

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